

CHRISTIAN COURIER

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Stop Doubting and believe



The call to faith which came to Jesus' disciple Thomas needs to be heeded today as much as just after Jesus' resurrection. We cannot be urged as was Thomas: "Put your finger here; see my hands. Reach out your hand and put it into my side." Jesus ascended into heaven. We must believe the testimony of the Word and Spirit. According to Rev. Dr. John Stott, who spoke at Redeemer University College on March 22, faith and sight are antithetical to each other. Is that why Jesus added: "Stop doubting and believe"?

This painting, entitled "The Incredulity of Thomas," is by Gerrit van Honthorst (1590-1656).

Conferees question welfare 'success'

Alan Doerksen

WASHINGTON, D.C. — More than 600 representatives of faith-based agencies met in Washington, D.C., in February for a national summit to discuss the impact of welfare reform in the U.S., and to build a national network and voice on behalf of the poor. Four Canadians joined the conference to look for ideas that could be applied to the Canadian scene.

The conference, called the National Summit on the Churches and Welfare Reform, was presented by Call to Renewal, led by Rev. Jim Wallis, who is executive director of the Washington-based Sojourners agency. Sojourners describes itself as "a progressive Christian voice with an alternative vision for both the church and society."

Although churches and faith-based agencies have been called on by the U.S. government to help with welfare reform, some participants in the summit, including Wallis, were critical of these reforms.

According to Wallis, American welfare reform is not working the way it is supposed to. "The object wasn't just to get people off welfare," observes Wallis in a Call to Renewal newsletter. "The goal was to move people from welfare to work, and eventually out of poverty. Only about half of all welfare recipients losing benefits are getting jobs, and homeless shelters are reporting a shift in population from

men with substance abuse problems to women with children. The hard work on fighting poverty is still ahead."

Wallis says the summit succeeded in connecting "the faith-based leaders who are working to help people in poverty. It empowered them to advocate even more strongly on behalf of the poor, become more vocal about the federal government's responsibilities, and co-ordinate their work."

Not real reform

Stephanie Baker-Collins, Harry Kits, Reinder Klein and Ray Elgersma were four Canadians who went to the summit to look for ideas on how to deal with poverty problems in Canada. Baker-Collins went on behalf of Christian Reformed Diaconal Ministries of Eastern Canada, Kits on behalf of Citizens for Public Justic (CPJ), and Elgersma and Klein for the Canadian Ministries Board of the Christian Reformed Church in North America.

For Baker-Collins, the summit offered a chance to compare the Canadian and American approach to welfare. She is currently working on a University of Toronto PhD in social work, focusing on poverty.

Commenting on the American experiment in welfare reform, Baker-Collins says, "It was See **MOBILIZATION** page 2...

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News

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disturbing to see to what extent welfare reform had made the lives of the poor quite a lot worse. People are moving off of welfare into an equal or more precarious situation." According to the American government, "welfare reform has been declared a success, because caseloads are dropping," she says. But some of these people are moving into "extremely low-paying jobs."

Baker-Collins, who was born in the U.S., notes that some Americans are going off of welfare because there is a "two-year episode limit" and a "five-year lifetime limit" for welfare recipients.

She is critical of the American government's approach to welfare reform, partly because she believes there is an underlying attitude that the poor are causing their own poverty.

Baker-Collins states categorically that Canada should not follow the American model of welfare reform. Comparing American and Canadian welfare reforms that have been happening, she says, "Canada, to this point, has not been as punitive" to welfare recipients. But she notes, "Canada is beginning to distinguish between the working poor and the non-working poor, and targeting any increase in assistance to the working poor. The tax breaks only help those who pay taxes."

Christians mobilized

The American government is not dealing effectively with some aspects of poverty, she asserts. For instance, she says, "Of the indus-

trialized nations, the U.S. has the highest rate of poverty among single-parent families." But the U.S. also spends the least of these countries to help those families.

The American government is also ignoring how racism affects poverty, she contends. At the summit, Baker-Collins spoke with some African Americans who believe that U.S. welfare reform discriminates against them. For instance, one woman told her that new jobs in Milwaukee, Wisconsin, are being offered in the suburbs, but many black welfare recipients live in the inner city. The mayor of Milwaukee is opposed to helping these people with transportation costs.

One major difference between the American and Canadian approach to welfare reform is the lack of a national healthcare program in the U.S., asserts Baker-Collins.

"One positive note was to see Christians mobilized by their concern for the poor and by the seriousness of the situation," Baker-Collins observes. One concept she sees in the U.S. that would

work well in Canada is "the capacity of local frontline agencies to monitor what's happening and to provide a national voice" for the poor. The summit presented "the challenge for the church to be the voice for the poor." Baker-Collins adds, "There was a lot of worshipping at the conference. It was a time of encouragement."

Some ideas exportable

Harry Kits, executive director of CPJ, says he attended the summit "to compare notes on what was happening in the U.S." compared to Canada on poverty issues.

Although the summit was "very much oriented to what was happening in the U.S.," Kits says workshops provided "helpful ideas in terms of what was happening with local churches."

Broad ideas such as creating supportive housing and job opportunities for the poor were useful, but Kits says that some ideas discussed were not "specifically transferable" to a Canadian context, "because our systems are so different." But other ideas will translate well to the Canadian con-

text, such as the biblical concept of Jubilee.

In terms of follow-up to the summit, Kits says, "We've talked to Sojourners to see if there are some things we could do in Can-



Jim Wallis

ada." Poverty, especially child poverty, is a key issue that CPJ is dealing with on an ongoing basis.

One reason Kits and others connected with the Christian Reformed Church attended the conference was because Peter Borgdorff, executive director of Ministries of the CRC, was a key organizer for the summit, and is a member of the Call to Renewal board.

Kits was impressed by an address at the summit by U.S. Secretary for Housing and Urban Development Andrew Cuomo on

the topic "Policy in Faith-Based Perspective." Cuomo is a Roman Catholic.

"I thought his speech was positive support to the kinds of issues [dealt with at the summit]," says Kits. "I was pleased with what he said in terms of his own commitments."

Summit participants gave assent to several statements on intent, according to a Call to Renewal summary paper. Participants agreed: "Our most important overall policy goal is a livable family income, so that people who are working are not getting poorer." To accomplish this, participants suggested five initiatives related to:

- **Income:** a policy goal that ensures every family in which members work at least 40 hours a week receives an income above the poverty line;

- **Child care:** a child care policy that ensures all families have access to safe, affordable, quality child care;

- **Health care:** a policy that ensures affordable health care;

- **Food:** a policy that ensures every person in America adequate food;

- **Faith-based organizations:** policies that would better enable faith-based organizations to participate in federal programs.

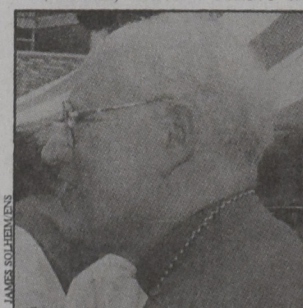
Show 'righteous anger' on behalf of the poor: Carey

CANTERBURY, England (Religion Today) - Christians should show "righteous anger" on behalf of the world's poor, the evangelically minded leader of the worldwide Anglican Communion says.

George Carey, the Archbishop

of Canterbury and head of Anglicans worldwide, recently pointed out that more than a billion people each survive on 90 cents a day. This is unacceptable, given the resources at the disposal of humankind, he said.

"There is a justifiable anger, a righteous anger on behalf of those who suffer, which I believe we



must feed and keep alive. It must be a spur to action — action by ourselves and by those we have the power to persuade and influence."

Carey called on leaders of the world's wealthiest countries, who will meet at the G7 summit in Germany in June, to "show the moral courage to at least make a start" toward waiving the unpayable debt of poor nations.

CC welcomes two new columnists, bids farewell to one

Marian Van Til

With this issue we welcome two new columnists to our stable of CC writers.

Rev. Mary Hulst Antonides, 29, will write biblical meditations, replacing Rev. Laura Smit, who says she felt she was running out of things to say. Mary became pastor of Eastern Avenue Christian Reformed Church in Grand Rapids, Michigan, in September 1995 after graduating from Calvin Seminary. She is married to Wil Antonides, executive assistant to the director of surgical services at St. Mary's Hospital in Grand Rapids, and who is also on his way to becoming a Master Gardener. Two dogs round out the Hulst Antonides household.

Heide VanDerSlikke will write a lighthearted column drawing on her own experiences, and replacing Marian Den Boer's column. Heidi lives on a farm near Harriston, Ont., with her husband, Jack, 18-year-old twins James and Stephanie, and 13-year-old daughter Jessica. She is a part-time educational therapist (works with children with learning disabilities) and also studies part-time for her own edification at Emanuel Bible College in Kitchener. She won the novice writer's award for an assigned personal essay two years ago at the God Uses Ink writers' conference sponsored by the Evangelical Fellowship of Canada, but says she's "just getting started" as a writer.

We also want to bid farewell to Marian Den Boer and her column, "Slice of Bread". We thank her for the time and effort she has expended on our behalf, at minimal "wage." Marian is now heavily involved in the activities at her new (Pentecostal) church.

ICS LIBRARY SEEKS VOLUNTEERS

The ICS library is currently working on a major catalogue conversion. The "Catalogue Project" involves the entry of our present holdings — which at present exists on paper — into a catalogue database. We appeal for volunteers to help with the "Cataloguing Project" from people living nearby who can spare some time.

Volunteers should be good at giving attention to detail, and have a good grasp of the alphabet and good spelling skills. They need to work rather independently. Basic computer skills are needed, good knowledge of English (and it's helpful to have a reading knowledge of Dutch, Afrikaans, German or French), and also a tolerance of a certain amount of dust.

The ICS has a small reference

library of about 25,000 volumes, plus some tape cassettes, vertical files, periodicals and so on. The collection is mainly in philosophy, including the philosophy of various areas, and theology, with reference to works in other areas. The library mostly, but not exclusively, serves ICS staff, faculty and students.

Volunteers get an opportunity to stretch their mind and body, meet interesting people, participate in the life of ICS and develop library skills (especially in computers and cataloguing).

Interested people can apply to Yvonne M. Haaksma, Library and Information Services Coordinator, by phone at (416) 979-2331, ext. 237, or by e-mail at yhaaksma@icscanada.edu.

A Christian burial for Lenin or an atheist embalming?

MOSCOW (Itar-Tass) — The Russian Orthodox Church is just one of the Russian institutions which is extremely cautious in making statements about the interment of the embalmed body of Vladimir Lenin which has lain in the Mausoleum in Red Square for 75 years. Burying embalmed bodies appears to be at variance with Russian historical tradition, but the head of the Russian Orthodox church, Patriarch Aleksiy of Mos-

cow and All Russia, has repeatedly stressed that it would oppose any "radical measures" in this case, as they could spark instability in a society in which many citizens still cherish communist ideas.

Despite recurring rumors, the body of Vladimir Lenin, who died 75 years ago at the age of 53, has been well preserved in the mausoleum. It is unstained and it is not a wax work. Specialists at the Scientific Centre of Biological Struc-

tures have been taking care of the body for 75 years, a unique experiment in human "conservation."

All through these years, specialists and researchers have regularly visited the mausoleum to keep an eye on the body, cover the face with a special preparation to prevent the decomposition of the tissues, take microscopic slices of skin for molecular studies and even bathe the body in a special solution and change the clothes.

The centre used to be a top-security scientific organization, but at the beginning of the 1990s government funding ran out and the centre entered the commercial world. A contract was signed with a funeral parlor for the provision of all services to prepare bodies for burial, including long-term embalming.

No counterparts

The institute has other prominent "clients," apart from the famous Russian leader. These include famous communist leaders Ho Chi Minh (North Vietnam), Klement Gotwald (Czechoslovakia) and Agostino Neto (Angola).

The embalming principle applied by the Russian specialists does not turn a body into a mummy. It soaks the body in a special solution that does not change the appearance and tissues. The past decades have revealed that the embalming method devised by professors Vorobev and Zbarskiy has no counterparts anywhere in the world.

Itar-Tass News Service has been unable to obtain more de-

tailed information, as centre director Valeriy Bykov declines to be interviewed by journalists, fearing, he says, that his words may be "distorted or misquoted in some publications."

All through the 1990s debates have gone on in Russian society about the possibility of reburying Lenin's body, in keeping with Christian tradition. These domestic debates about the possibility of burying the body of Lenin have been closely watched, particularly in those countries in which the Soviet example was followed and the local communist leaders were embalmed for the "lying in state for eternity": Mao Zedong in China, Ho Chi Minh in Vietnam, Kim Il-song in North Korea.

Chairperson of the Federation Council, the upper house of Russian parliament, Yegor Stroyev said, not so objectively, "History will objectively evaluate Lenin, one of the greatest thinkers and revolutionaries." He told Itar-Tass that "accents and emphasis in his historic role for Russia and the world will be put by the generations that will come later."

The art of having your ox gored

There are many ways that municipal government can "gore your ox." But it has been raised to a high art form recently here in Edmonton.

The issue is transportation. A new Transportation Master Plan (TMP) has helped focus attention on one of the central facts of modern life: our current transportation system is perhaps the single largest factor working against good stewardship of creation.

All of creation — the natural world, our built environment (homes, businesses, schools, churches), and our social, economic, and religious lives are joined closely with our need to move. And here is the paradox. In building our transport systems we often destroy in one place the very features we value in another.

King's in the bull's eye

This all came home to The King's University College community a few weeks ago. A sudden amendment to the local TMP called for a six-lane, free-flow artery 100 metres from the front door of the campus. This leg of the Inner Ring Road would effectively isolate the college from the residential neighborhood across the street. The proposal raises critical questions of access, safety and noise pollution, among others. I specialize in teaching classes outdoors, or "from the creation," as I call it. This plan would make that almost impossible.

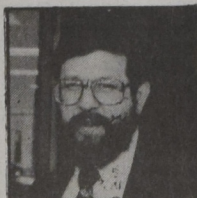
NIMBY is not a cartoon character

When a new freeway is proposed it is almost certain that citizen groups along the route will complain. These complaints are dismissed as the NIMBY (Not In My Back Yard) syndrome.

The logic of this situation works like this. First, demographic studies show there will be growth in our city resulting in congestion. Next, major roadway improvements are suggested to alleviate the problem. A route is selected based on engineering assessments. Then the complaints start coming in to city hall.

Invoking NIMBY in defense of the proposal goes like this. "The plan is sound, it works for the greater good of the entire city or region, so a few must pay a small price for the good of all." I wonder if it is that simple. The principle of the greatest good, for the

Creation waits...



John Wood

greatest number" sounds reasonable, but in practice today it has repeatedly turned out to fail communities across North America. Is there some other principle that should be at work here?

The difficulty we face in Edmonton, and elsewhere, I suspect, is that our plans are pitting neighborhood against neighborhood. We act as if the approach of "you must lose, so that others can win" is the only viable option. Older neighborhoods then, can be divided. They are forced to bear the social costs of decreased viability in order to preserve the ease-of-access options for the suburbs. But we need a better way to think about this problem than this win-lose scenario provides.

More than moving cars and people

If you take hold of the transportation question in your area, I think you will find that a host of other issues are attached. It isn't just about going from point A to point B. It includes questions of choice, quality of life, and having an impact on the local and global environment. The choices we make today will help, for instance, to determine how easily, and even whether, our country can meet its commitments to reducing carbon dioxide emissions.

How we think about transportation says a great deal about our values, and about our creativity. I find that many times it is easier to accept the misconceptions that float around than it is to think through an issue based on principle. When it comes to transportation we should not, in principle, set neighborhoods at odds. There are oxen that need to be gored, but not by pitting one against another.

John R. Wood teaches environmental science at The King's University College in Edmonton, Alberta.

wanting a miracle

*someone will always be waiting in the lobby of life
the gaunt corridors of clinics where fear lurks
in the rigid bodies tight as paper people pasted
on waiting chairs waiting for verdicts minds
floating through unknown territory battling imaginings
or realities challenging the possibilities of miracles*

*then we creep toward the unknown grasp every
evidence of things unseen to prolong existence here*

*bargain for healing attempt a deal with the creator
who wanted to hear a whisper of our thanks
when all his Godliness showered over us each day
in the carefree sunshine velvet rain golden lilies
slices of buttered flax toast laughter of grandchildren*

*we chafe at our temporariness wanting him to break
the fierce cycle of death when it knocks on our door
afraid to recognize that he shied away from miracles
of physical healing curbed the press releases*

*alleviated pain is hard to remember only one leper returned
to give thanks every healed body will someday still die*

*unless the giver of life enters our lives with the moment
of eternity cupped in his scarred hands*

Linda Siebenga

Editorial

Is it alright to cry on Good Friday?

In recent readings having to do with Lent, I discovered that not everybody has the same focus when it comes to contemplating the suffering of Christ. The Eastern Orthodox Church has a focus that is very different from that of the Roman Catholic Church.

These two mega-churches, which separated from each other in 1054, developed along different lines. One of these differences in development has to do with how each church looks at the crucifixion of Christ. The Roman Catholic Church tends to place the emphasis on the pain and suffering of Christ. The Eastern Orthodox Church tends to put the emphasis on the glorification or resurrection of Christ.

Focus on the victim

The first time I became aware of this was when I read *Crossing the Threshold of Hope* by Pope John Paul II, the present bishop of Rome. He wrote in answer to an interview question: "The liturgy of the Eastern Church is fundamentally centred on the Resurrection. The Western Church, while maintaining the primacy of the Resurrection, has gone further in the direction of the Passion.... The Eastern Church attributes great importance to the Transfiguration. The saints of the Orthodox Church give outstanding ex-

pression to this mystery. The saints of the Catholic Church often received the stigmata, beginning with Saint Francis of Assisi. They bore on their own bodies the sign of their similarity to Christ in his Passion...."

In a later reading of the book *The Orthodox Church* by an Eastern Orthodox priest, Timothy Ware, who is a professor at Oxford University, this observation was confirmed. Ware writes: "The Western worshiper [meaning the Roman Catholic worshiper] when he meditates upon the Cross, is encouraged all too often to feel a morbid sympathy with the Man of Sorrows, rather than to adore the victorious and triumphant king.... Where Orthodoxy sees chiefly Christ the Victor, the late medieval and post-medieval west sees chiefly Christ the Victim. While Orthodoxy interprets the Crucifixion primarily as an act of triumphant victory over the powers of evil, the West... has tended to think of the Cross in penal and juridical terms, as an act of satisfaction or substitution designed to propitiate the wrath of an angry Father."

Most of us are more familiar with the Roman Catholic Church than with the Eastern Orthodox Church, and may have noticed this emphasis on the suffering Christ in the Western Church. In many Catholic churches, pious believers pause in front of the 14 stations of the cross during Lent, saying perhaps the *Stabat Mater* prayer. In Latin American countries, young men re-enact the crucifixion, as they allow themselves to be crucified in some manner. Large crowds of people stand along their Via Dolorosa, crying and sobbing.

Russian story

A story from Russia can illustrate how Orthodox believers focus more on the resurrection.

During the days of the Soviet empire, lecturers were sent out to all the towns and villages of the Soviet Union to extol the virtues of communism and to ridicule Christianity and religion. One time such a communist speaker came to a Russian town and addressed the townspeople in the town hall. He held forth about the glories of the Marxist Revolution and proceeded to tell the townspeople that God did not exist, that he was a figment of some religious people's imagination, and that religion was a kind of opium that kept people from thinking clearly and acting wisely.

At the end of his long two-hour harangue, the local priest stood up and asked if he could say two words. In Russian what he had to say is two words, in English it's three words. The communist speaker reluctantly agreed. Then the priest turned to the people and shouted: "Christ is risen." And back came a loud and powerful wave of sound and emotion: "He is risen indeed!" The priest sat down. The communist speaker was furious. In just two words this priest had demolished what had taken him two hours to build up.

Of course, the Russian Orthodox people had been making this confession about Christ's resurrection for centuries and they were not about to change that.

The Protestant Reformation

After all this reading, I asked myself: What do Protestant churches focus on during Lent? In the light of how the Eastern Orthodox Church and the Catholic Church look at the Passion of Christ, it is of interest to

ask ourselves how we look at the Crucifixion. Are we close to the Catholic tradition of focusing on the pain and suffering of Christ or to the Eastern Orthodox tradition of emphasizing the glorified Christ? Do we see Christ the Victim or Christ the Victor?

My hunch is that we are somewhere in between the two traditions. Protestants tend to focus on both the Passion of Christ and the resurrection. We're probably not as strong in either direction. We don't focus on the suffering of Christ the way Catholics do. We, too, may find some of that "morbid." But neither do we emphasize the glorification of Christ as joyfully as the Eastern Orthodox do. But that may be because the Eastern Orthodox tend to express their strong focus in rituals and through icons.

If we go by our theology, we would have to say that we lean more towards the Eastern Orthodox focus on the resurrection of Christ.

Let me quote from John Calvin's *Institutes* to show that we do, indeed, see the cross as a symbol of Christ's victory: "Hence it is not without cause that Paul magnificently celebrates the triumph which Christ obtained upon the cross, as if the cross, the symbol of ignominy, had been converted into a triumphal chariot" (Book II, Ch. XVI, 6). Of course, Calvin bases his remarks on Paul's words in Colossians 2:15: "And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross." In this passage the cross clearly becomes a symbol of victory.

One does not usually find a crucifix in a Protestant church — a cross that shows Christ nailed to it. Instead, Protestant churches display the empty cross. Christ had to suffer, but he is no longer on the cross; he reigns in heaven. And on the cross he triumphed over Satan. So when Protestants dwell on the Passion of Christ, they do so with the awareness that they need not get lost in the pathos of suffering and pain. Jesus no longer needs our tears of empathy.

Lament your sinfulness

But that does not mean that we may not shed a tear, especially when we remember why Jesus had to die on a cross. We may cry because of our sins and because of our hatred that even today crucifies Christ anew.

Lent is a time of sweet sorrow. And with our Catholic brothers and sisters we may spend some time at each station of the cross, as we remember, as we cry, and as we say, "Thank you, Lord." We find comfort in Jesus' wounds. They heal us. We are nourished by the drops of blood that flowed from his head when the crown of thorns was pressed down. We are strengthened by his cry "My God, My God, why have you forsaken me." That could have been you and me crying out to God. We should have been forsaken by God. But Jesus in his infinite love and mercy shields us from the pain of hell.

And with our Eastern Orthodox brothers and sisters we focus on the glorification of Jesus. We don't linger at the cross and the grave too long. We work with the symbol of the cross, not with the crucifix. Christ has risen. In our Lenten songs we sing "Halleluiahs," and we praise God as a people not without hope. We serve a risen Savior.

BW

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- provide contact for the Christian community.

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Letters

There are reasons for teaching non-current fiction

I applaud Bill Van Dyk's challenge to Christian high schools to teach more recent fiction (Feb. 22 issue). It's a challenge that colleges face too. At the same time I recognize that Bert Witvoet's experience in 1967, described in that same Feb. 22 issue, could still happen again tomorrow, perhaps even with some of the books Van Dyk suggests such as *Fall on Your Knees* or *Neuromancer*.

Van Dyk's survey (to find out what books high schools are currently teaching) would be more valuable if it were also conducted at public high schools, and the results compared. My suspicion is that many public

schools would also stick mainly to fiction from the 1950s and earlier. I suspect that most teachers avoid using contemporary works in their teaching because such works require extra preparation time, which teachers don't have. It's much easier to teach works published in the first half of this century, for which there are plenty of pedagogical aids available.

Ancient history

I think most education systems probably lag in incorporating contemporary materials because it takes a few years before a multitude of conflicting judgements sort them-

selves out into definable schools of thought, and for a consensus to form on what truly was important and significant.

Look at history teaching, for example. I remember being frustrated as a student in the 1980s because history seemed to stop at WWII as far as my high school and college teachers were concerned. The content of my English and history courses rarely even made it to the year I was born (1969).

I think I was forced to study the Greeks and the Romans in at least four different grade levels in elementary and high school. Would it really have been impossible to include a couple of classes on the Vietnam war

in high school history? or a class on Derrida in college literary criticism (although admittedly Derrida may turn out to have been a flash in the pan)?

Immigrant stories

While I'm dreaming of improvements, I would also like to encourage those schools which still have a majority of students of immigrant stock to incorporate at least one novel or one history class dealing with the postwar immigration experience. (I think of Hugh Cook's novel *The Homecoming Man* or John Terpstra's poetry in *Forty Days and Forty Nights*. Both are also relevant to students who do not come from Dutch stock.)

Finally, I'd replace one year on the Greeks and Romans with a year on the history of colonialism in Africa, or on China or India. Most importantly, however, I want to publicly commend my English and history teachers for the good job they did (and are still doing, in most cases, I trust). Their enthusiasm for their subjects was contagious and is with me to this day. That benefit is, I dare say, more important than the contemporary content in their teaching. After all, I did go off and read about Vietnam and Derrida on my own, using the methods I had learned studying "less relevant" material.

PS, among the books Van Dyk mentions as being currently taught is one *Chosen Chrysalids*, which is probably an error meant to refer to two distinct books, *The Chrysalids* by John Wyndham and *The Chosen* by Chaim Potok. I also want to make a joke about the "Silicone Valley" typo in the same essay, but I fear it too might offend some parents!

Bill Fledderus
Markham, Ont.

Needed to fight poverty: local and international efforts

Tom Posthumus of London, Ontario, writes about his experience working in Nigeria from 1968 to 1977 in his letter of Feb. 22. Because of the tremendous amount of money lost due to corrupt officials Tom writes that "to forgive the debt of the country is not to help the poor in the country."

Indeed, cancelling the unpayable debts of heavily indebted poor countries is not the sole solution to righting the relationships between the North and the South or improving the quality of life in Nigeria, in Bangladesh (from where I am writing this) or in any of the other 40 countries or more that already qualify for partial debt relief.

It is, however, a significant part of the solution and the year 2000 is an excellent occasion to advocate for a fresh start in more just financial relationships between lender countries and financially poor countries.

Community development work and local projects that meet the needs of the poor and allow them to take charge of their own futures are also not the sole solution to poverty. If these initiatives are pursued in

isolation from national and global realities then benevolent development and relief projects remain ineffective in bringing about long-term change.

Hopeful signs

That the most recent (now deceased) military dictator of Nigeria, General Sanni Abacha, could collect a fortune of nearly one billion dollars in only a few years boggles the imagination, but the recent recovery by the Nigerian government of that embezzled money is a good first step toward restitution.

People who embezzle and those who are accessories to embezzlement should be punished. National legal and democratic institutions and traditions need to be developed more, and international legal institutions to settle bad debts and national insolvency should be established to prevent recurring cycles of indebtedness. These are now part of many Jubilee 2000 campaigns' education and advocacy efforts.

Healthy development for all the world's

people requires both local initiatives and international global structures based on right, trustworthy relationships and biblical principles of justice and stewardship, peace and respect for creation (to name a few). That U2's Bono and other pop stars have now lent their media weight to the campaign does not detract from the biblical inspiration that fuels the Jubilee 2000 campaign.

Cancelling unpayable debt and therefore the "obscene repayment levels" (the words of the *Wall Street Journal*) of foreign currency payments to creditors allows the people of heavily indebted poor countries more access to their own resources.

Peter Noteboom
Citizens for Public Justice
Co-ordinator of Jubilee 2000 Project
Toronto, Ont.

Mixed feelings about Christian schools

As a 73-year-old curmudgeon who reads and views everything he fancies, meanwhile attempting to give God his due, the reading of Bill van Dyk's "Literature of Anachronism" and the subsequent article by Bert Witvoet on page 16 of CC, Feb. 22, 1999, was a revelation to me.

Having said farewell to secondary and some post-secondary education (both of which were of a semi-secular nature) many years ago, I had very little or no notion of either the hopes and the rancor that seem to

beset Christian education today.

Considering my own experience, in which Christian education beyond public school remained a family affair, I have been quite happy with neutral education in the later stages of my life. Many of the teachers then were men and women of decided integrity. Several of them (as well as their demeanor) will live in my memory forever.

Perhaps they taught us to stand apart, as it were, from one-sided, judgmental views. The ability to choose and to judge between two entities thus becomes a liberating experience, albeit a constant and wistful yearning for harmony to all of life.

Some years ago, I dismissed the explanation of the age of the universe by a Christian principal as a dishonest inculcation of knowledge to the pupils, who had to learn that age as being estimated at approximately 6000 or so years.

See MIXED page 6...

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Column/Letters

Is there a hidden agenda against stay-at-home parents?

The childcare tax credits debate spearheaded by the Reform Party has generated a lot of press coverage. The government has defended tax breaks for childcare costs with three reasons: two income families suffer more stress; mothers working outside the home work two hours more per day; and childcare is an expense incurred to earn an income.

On the surface it seems fair that when a household incurs childcare costs in order to generate a second income, these costs should be tax deductible. This concept is similar in principle to the taxation of busi-

ness. If a business generates \$100,000 of revenue and has \$40,000 of costs, it is fair to tax the \$60,000 income, not the \$100,000 revenue.

They're not the only ones

Stress, longer work hours and extra expenses are not restricted to two-salary families with children, however. Consider the commuter. A number of workers in my neighborhood travel to Toronto for the job opportunities and higher pay. They are clearly more stressed, travel an extra three hours per day, and pay significant expenses.

Consider the family which has made the decision to forgo a second income from the mother. There are many cases where the father works extra hours to make ends meet. This household experiences more stress, and the husband works more, as does the mother doing both parents' work at home. Not only is there no childcare tax credit, but because of the higher marginal tax rate, the family pays more tax on a single income than if the same income were split between two people.

Selective definition

Consider families that home-school, often for reasons that include the public education system's failing to meet certain children's special needs. Again, stress, extra hours worked and expenses in providing the schooling are the result.

Finally, the tax break for one group is the extra tax burden for another. It seems to me that the government has a very narrow view of when stress, extra work and expenses warrant a tax break. Or maybe the government has willingly or unwittingly promoted a social planning agenda that penalizes parents for personally raising their children.

Clarence Bick
Ancaster, Ont.

Mixed feelings

...continued from p. 5

If this sort of closed-mindedness still prevails in Christian education, it would be small wonder to see Christian schools failing us. (Note BW's editorial in CC of the aforementioned date.)

In spite of a sense of abandonment, sadness and isolation, the fact is that the quality of most teachers in the Christian school system — their dedication, and the financial sacrifice that many of them, out of necessity, are willing to undertake — surely must be ad-

mired. All this in spite of perceived negative parental lobbying. God bless them all.

By the way, the eclectic nature of CC makes its reading pleasurable. Please keep the Christian perspective open, liberal-minded and challenging. The faith it espouses is a powerful force, helping us to live life joyfully rather than to accept it as a burden. Thank you for a worthy biweekly.

Gerry Luimes
Saskatoon, Sask.

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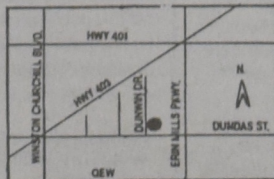
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Intangible Things

Heidi VanderSlikke



Waiting for spring

It's a pity talent for gardening isn't genetic. If it were, our home would be a showcase of flora and foliage. Both Jack and I descended from fathers who were avid gardeners. As long as my dad was alive, his yard was full of various trees, shrubs and flowers, as well as a large vegetable garden. Jack's dad continues to till our rich Harriston, Ontario, loam with great pleasure each year. He has been known to grow strawberries the size of golf balls, and single carrots that would feed a family of five.

Unfortunately, neither one passed his passion on to the next generation. Jack and I are horticulturally challenged. When we do visit a nursery, we look for tags saying, "Very hardy specimen" (read: "Hard to kill"). Or: "Low maintenance" (which translates: "Can be largely neglected").

However, last fall I was enticed by my neighbor's colorful seed catalogue. The exotic tulips in the pictures were simply irresistible, and I ended up buying six dozen bulbs.

They arrived in September, were carefully bagged and tagged, and unceremoniously plunked onto the work bench, along with my good intentions.

I almost forgot them there until one of the last pleasant autumn evenings. That's when I decided to plant them in Jack's newly sown grass strip, right beside our driveway.

With waning daylight, I dug furiously, plopping what I hope will be attractive clusters into random holes. Straightening, I surveyed the overall effect. Okay, it looked a little like something involving a frenzied pig on a rampage, but I convinced Jack I was going for the *natural* look.

Pig on a rampage

The bulbs have been interred out there ever since, and given no further thought. That is, until the snow melted recently and I actually saw some of their green shoots poking through the ground. Then visions of seed catalogues danced in my head once again. But those visions were obscured by one last great dumping of snow, and at the moment the bulbs have been buried again.

Looking out over the glistening white fields surrounding our house, it's hard to even picture how the heat rises from them in summer. The trees stand like charcoal sticks in the winter landscape, with no hint of the lush green leaves which adorn them when the weather warms up.

The world outside my window bears no resemblance to the kaleidoscope of spring. Nevertheless, my tulips are out there, and I know for certain those bulbs will flower this spring. This, in spite of their haphazard start.

The whole situation brings to mind the struggles of someone close to me. She is currently shrouded with a thick blanket of sadness, and feels like there is no life in the bulb of faith embedded beneath the surface. Yet I am sure her bulb was planted with loving care by a master gardener. It sits in fertile soil.

Winter can be long and harsh, but that bulb will inevitably break through when spring finally arrives. Watered by tears and nourished by prayer, I can't wait to see what magnificent bloom will burst forth.

Heidi VanDerSlikke lives in Harriston, Ont., and enjoys writing.

Arts/Media

Shakespeare strives to please you every day

Marian Van Til

Twelfth Night; or, What You Will

Stars Imogen Stubbs, Steven Mackintosh, Helena Bonham Carter, Toby Stephens, Nigel Hawthorne, Imelda Staunton, Richard E. Grant, Nicholas Farrell. Written and directed by Trevor Nunn.

Since Shakespeare on film is currently enjoying a surge in popularity, film buffs who appreciate Shakespeare will likely also appreciate this excellent movie on video, which came out in the theatres three years ago.

The cast is made up of a mostly superb, mostly young group of British theatre actors, male and female, who have crossed over into television and films as well. Most of them will be recognizable from PBS' *Masterpiece Theatre* and *Mystery* series and the various other British dramas that periodically appear on both broadcast and cable networks in the U.S. and Canada.

Though this film sets *Twelfth Night* at some vague point in the latter part of the 19th century rather than in its original period, it is otherwise faithful to Shakespeare's language and intent. (The four-act play takes 2 1/4 hours as a movie.)

Twelfth Night uses a comic device Shakespeare seemed to love: mistaken identity, which here involves both a set of twins and a woman masquerading as a man. The result, in this case, is surprisingly poignant as well as humor-

ous, as relationships are temporarily skewed until all ends well.

A set of twins, a young woman, Viola, and her brother, Sebastian, dearly love each other and have only each other in the world, having recently lost their father, who was their one remaining parent. The ship on which they are sailing hits the shoals during a storm and wrecks upon the rocks, and each twin believes the other to have drowned.

Having washed ashore onto and into a turbulent island kingdom called Illyria, to keep Viola safe from violation by roaming soldiers, the ship's captain helps her disguise herself as a lightly mustached boy-soldier, who soon becomes a servant and personal friend to the young Count Orsino who governs the island.

Who's who?

Orsino is desperately in love with Olivia, a young woman (Helena Bonham Carter) whose own beloved brother has just died, and who refuses to be comforted by this would-be suitor. Nevertheless, the Count enlists his new friend/servant, whom the film



From left, Helena Bonham Carter (Olivia), Steven Mackintosh (Sebastian), Imogen Stubbs (Viola), Toby Stephens (Orsino).

names Caesario, to help him woo the lady Olivia. Thus, Caesario/Viola becomes close to both Orsino and Olivia. While Orsino is pining after Olivia and sending Caesario back and forth with messages for her, Caesario/Viola is falling in love with "his" master Orsino, and Olivia is falling in love with Caesario, whom she, of course, believes to be male.

There is a funny subplot which involves Olivia's tottering, hard-drinking but well-meaning Uncle Toby Belch (Mel Smith);

another would-be suitor for Olivia, Sir Andrew Aguecheek (Richard E. Grant); Olivia's womanservant Maria (Imelda Staunton); and her manservant Fabian. They see to it that Olivia's insufferable, holier-than-thou steward, Malvolio, (played with stiff-crusted gusto by veteran actor Nigel Hawthorne) gets his just desserts. Then there's the wit and wisdom of the Fool or Clown, here called Feste (Ben Kingsley, a normally excellent actor in a rare comic role which he seems to want to expand more than

the part calls for).

Trevor Nunn, screenwriter and director, adapted the play in such a way that it takes very little time to acclimatize to the 16th century language; and just who is who is also fairly quickly discernible for viewers who have never read, or don't remember, the play.

The only major disappointment is Shaun Davey's music. Stylistically it's a hodge podge that sounds sometimes 19th century Romantic, sometimes pseudo-medieval or Renaissance, sometimes Irish folk-like, sometimes 20th century romantic pop, or various mixtures thereof. This play contains more songs (which would have been sung onstage) than most of Shakespeare's plays, and the tunes used for them during Shakespeare's time are now not only well-known to those who love early music, but are winsome and singable. Davey's tunes are neither.

That is compounded by Ben Kingsley's lack of singing talent. All this may irritate musicians and serious music lovers considerably more than it might the average viewer, however — and it's not enough to make even music lovers turn away from the film.

In fact, the film is quite intriguing—literally—right from the start. This is Shakespeare, after all. And even his lightest comedies contain wonderful nuggets of wisdom ensconced in delicious turns of phrase — or "what you will" — to beguile you right to the end.

Profile of a Christian Youth Leader: Tabe Rienks, 1925 - 1976

When Tabe was 18, he went into hiding on a Dutch farm, and found himself in the company of 13 Jews ("little Israel" he called it). Later, during the chaotic time Indonesia, he tirelessly devoted himself to rebuilding the church and the Christian village of Depok. At times illegally helping forgotten Dutch citizens return to their homeland. This action caused him to end up in prison.



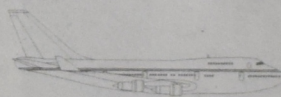
Back in Holland in 1962 Tabe became head youth leader of the YMCA in Amsterdam, a city in turmoil. The flourishing drug trade there was attracting young people from around the world, and Tabe heard their cry. He anguished for them, cared for them. He was one of the first — among thousands who would follow — to sleep in Vondel Park. He squatted houses for the homeless. Today the centre for addicts in the inner-city is named after him.

In 1976 he died of cancer, only 50 years young. He went to the "house with its many mansions" which, Tabe said, "did not need to be squatted. That Jesus already did this for us on Calvary." Tabe's story, written in Dutch, *Twee minuten stilte voor de God van Tabe* (Two-minutes silence for the God of Tabe) is available in Canada.

Price: \$24.95, from Speelman (416) 741-6563 or Tabe's brother, Rev. Gabe Rienks, at (519) 752-9451. "This book is an inspiration for every youth leader," says Rev. Rienks, "an encouragement for every Christian."

 Martinair Holland

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Church

Jamaica warms up to the gospel

KINGSTON, Jamaica (Religion Today) — Jamaica's spiritual temperature is rising. More than 250,000 people — about 10 per cent of the sunny Caribbean island — attended nearly four weeks worth of evangelistic events in March. Churches ran Celebrate Jesus '99 together with the Billy Graham Evangelistic Association.

A total of 15,725 people came forward in response to invitations, including more than 3,000 in eight cities and towns and 2,200 in Montego Bay. Churches hosted outreaches in Brown's Bay, Buff Bay, Ocho Rios, Port Antonio, Morant Bay, May Pen, Mandeville and Savanna-la-Mar. Speakers included Jamaican evangelists and

international evangelists Bob Telford and Derek Simpson of the United Kingdom, Germany's Roland Werner and Manuel Zarate of Colombia.

Stadium rallies with Franklin Graham in Kingston, March 11-14, capped the outreach. About 70,000 people attended the events at National Stadium, and 4,800 came forward, the BGEA said. Graham also preached March 5-7 in Montego Bay at an outdoor festival with pastor Greg Laurie of Riverside, Calif.

Sir Howard Cooke, the governor-general, opened the Kingston meetings. "It gives me the greatest pleasure to welcome to Jamaica Franklin Graham and his teams as they spread the gospel of

Jesus across our land," he said. "It is my prayer and belief that after these meetings, Jamaica will never be the same."

'Superficial' Christians

Jamaica needs revival, international co-ordinator Orville Neil told Religion Today. Unemployment, crime and suicide are increasing because of a slumping economy. About 30 per cent of the population attend church regularly and the Bible is taught in public schools, but most people have not made faith a part of their daily lives. Neil said. "We are nominal and superficial."

The event stoked the fires of revival in local denominations. More people are praying, witnessing, and training new believers because of the outreach, Neil said. A national prayer group fasted and prayed for 40 days. Prayer networks made

prayer-walks through the 14 parishes where events were to be held, and churches held all-night prayer services. Many church members pledged to pray for and share their faith with at least seven people before, during, and after the outreach.

Evangelistic tidal wave

"A tidal wave of evangelism" is about to sweep the island, Neil said. About 1,000 people attended the BGEA's weeklong evangelism-training school, and thousands attended Christian Life and Witness workshops. The Anglican Church is pursuing an evangelistic program and a group of Baptist churches is planning evangelistic events leading up to the year 2000. Minister Neville Owens said he is expecting many people to become Christians in the coming months.

Celebrate Jesus '99 was the

most intensive spiritual outreach in Jamaica's history, Neil said. About 2,000 churches from many denominations participated, including those from the Jamaica Association of Evangelicals, the Jamaica Council of Churches, Jamaica Association of Full Gospel Churches, and the Church of God of Jamaica. It was the first time that all four groups worked together in a nationwide event, the BGEA said. Jamaica's two largest TV stations endorsed the crusade. Representatives of TVJ and CVM held a news conference announcing their plans to jointly broadcast services live. "They said that since God has given unity to the church, that they would ask the community to support the effort," Bill Kennedy, BGEA on-site director, told Religion Today. Commentators from both networks covered the Kingston services.

Greater love hath no man



VANCOUVER, B.C. — Vinh Le is a new man these days, not only because he is a follower of Christ, but also because he has a new kidney. Vinh Le is the pastor of the Faith and Action Christian Reformed Church which meets and ministers in the First CRC of Vancouver.

Twice a week Vinh Le had to travel to Bellingham, Washington, for dialysis because he was a member of an American health plan. Now that is no longer necessary because his brother, Sing Le, flew in from Vietnam to donate a kidney. The operation, which took place in Seattle, Wash., in early January, was a success.

Pictured here are from l. to r.: Front row: Titus Le and Timothy Le, children of Vinh and Tram Le; second row: Rev. John Van Hemert, formerly pastor of First CRC, Vancouver, now of Good News Community CRC in Kent, Wash.; brother and kidney donor Sing Le from Vietnam; Rev. Peter Brouwer of First CRC of New Westminster, B.C.; Tram Le and her husband, Vinh Le.

World Vision breaks with Austrian branch

Austrian trio arrested for fraud

GRAND RAPIDS, Mich. (REC) — The international headquarters of World Vision, the worldwide Christian relief and development organization, has broken with World Vision Austria after the latter was unable to explain \$1.3 million in missing funds. This is the first time in the organization's 48-year history that World Vision has dissociated itself from one of its affiliates.

On Dec. 8, 1998, the board of World Vision voted to sever ties with the organization's Austrian branch after having demanded and

not received an accounting of funds from the Austrian directors. World Vision also demanded the resignation of the World Vision Austria director, but was ignored. World Vision then turned over what information it had to Austrian authorities. As a result, World Vision Austria director Tina Krones-Taurer and her husband, Wolfgang Krones, were arrested, as was finance director Claudia Purschke.

The Austrian government suspects the trio diverted World Vision funds to a political

campaign for a friend of the Kroneses.

Krones-Taurer became director of World Vision Austria in 1995 and quickly replaced former staff with her family and friends. World Vision headquarters became suspicious when auditors reported improper record keeping.

World Vision is meanwhile reorganizing its work in Austria under a new name, and seeking sponsors to work with the new organization.

Reformed church searches for answers to poverty, decay in South Africa

the country.

Leaders from the DRC family, that is, the Uniting Reformed Church in Southern Africa, emphasized that church unity is an integral part of witness. Dirkie Smit told the commission that the DRC's path leads through other churches.

"Church unity has everything to do with an effective attack on poverty and crime and with attempts at reconciliation," he said.

Well-known Reformed leader and writer C.F. Beyers Naude added that moral decay is complicated. One cannot speak of crime without speaking of poverty and unemployment, he said.

Piet Meiring, chair of the commission, said he hoped the commission would develop very practical plans of attack in addressing the social issues assigned to it.

Church

Ancient Celtic Christians have lessons for us

COLORADO SPRINGS, Colo. (EP) — Most North American Christians know St. Patrick only from the March holiday that bears his name. But today's Christians could learn a lot from Patrick and from the Irish church he founded, according to Steve Rabey, author of *In the House of Memory: Ancient Celtic Wisdom for Everyday Life* (Dutton, 1998).

The true history of Patrick is an

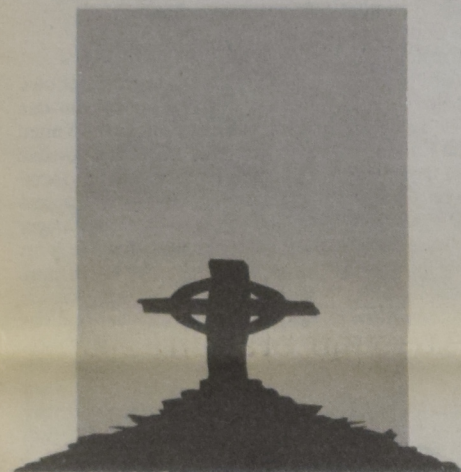
them to the next level, much like Paul did in Acts 17, where he said, 'I see that you are very religious. That's a good thing; it means you've gone beyond thinking life is just possessions or sensual pleasure. You believe there is a spiritual component to life. Now let me fill you in on some of the details.'

The lesson for today's Christians, says Rabey, is that the pagan is probably closer to God than the secularist, materialist or agnostic. "For a lot of Christians, when they see that someone is a modern-day pagan or a New Ager, there's an immediate reaction of revulsion, of backing off. But I think it's an entry way to talk to these people and establish what we have in common, and see if they're willing to hear you out on the unique perspective Christianity has to offer."

Dampening dualism

The danger in such a situation is that a person will take the truths of the gospel and simply add them to their own mish-mash of religious ideas, creating a spirituality that's influenced by Christianity without being Christian. Critics of Celtic spirituality often express concerns about the influences of Ireland's earlier pagan culture, notes Rabey.

"There's always a danger when anyone hears the gospel they're going to hear part gospel and part another thing. But many Christians, including evangelicals, have been unduly influenced by Platonic dualism, which argues that the body is evil and only other-worldly things are truly good and godly. So while Celtic Christians may have gone too far in a pantheistic way, they can help pull us back from having gone too far in a dualistic way. One of the major things they have to teach us is the sacredness of creation and



amazing story of a Roman boy who was captured by Irish raiders and taken into slavery. After escaping slavery and returning to his home in Britain, he sensed God calling him to work among the Irish. Appointed bishop to the then insignificant Irish Christian community, he took it upon himself to reach out to Ireland's pagan culture and redirect the Irish worship of creation into worship of the Creator. Christianity quickly spread, supplanting paganism as Ireland's majority religion.

Affirming 'religiosity'

"Some historians have said it's the only case in human history where there's been that widespread conversion to Christianity without the force of arms," notes Rabey. "For Christians there's a fascinating lesson there."

Patrick found a people who believed there were gods of the land and sky and trees, as well as tribal deities. Rather than condemn their beliefs, he used them as a window to show people the truth of the gospel. Rabey says, "What Patrick did was affirm their inherent religiosity, but try to take

Legacy

"Choose this day whom you will serve.... But as for me and my house, we will serve the Lord!" (Josh. 24:15)

I attended a funeral a few weeks ago. Since September of last year I have led or attended a funeral each month. This month it will be two. Participating in so many funerals has led me to think about my own. Often when I assist a family in making arrangements for their loved one's funeral they have to guess at what their loved one would want.

I have decided that when my time comes, I don't want my family and friends to have to guess about what I would have wanted. So I have started a file on my computer entitled "Mary's funeral." After I attend a funeral, I add something to the list: Maybe a song or Scripture text, maybe even what kind of food to serve.

As I left the church basement this week, where the family and friends were dining on submarine sandwiches, chips and miniature cream puffs, I thought again about my funeral in light of this one I had just attended.

A quiver full

The funeral was for a 95-year-old Dutch immigrant. He had been a police officer in the Netherlands, worked with the Underground during World War II, and upon arriving in his new country, became a custodian for the local Christian high school.

All of this is remarkable, but the memory I will take with me from this funeral is the image of this man's family entering the sanctuary. This man and his wife had seven sons. Each son married and was blessed with children. Normally a funeral director need reserve only a few pews, at most, for the family of the deceased. In this case, five pews on both sides of the aisle were saved for the children, grandchildren and great-grandchildren of this man and his wife.

As we watched the family stream in, coming down the two outside aisles and quickly filling up the rows reserved for them, a friend leaned over to me and whispered, "What a legacy!"

What a legacy, indeed. Each son is involved in the church. One of the grandsons was the minister who led the funeral. Words were spoken repeatedly about the deceased man's faith — even to his dying breath — and how that faith had an impact on each son, each daughter-in-law, each grandchild.

I came away from that funeral not pondering hymn

the connection between the created and the Creator."

Making every day sacred is another strength of Celtic spirituality. "There's an Irish proverb that says, 'When God created time, he made plenty of it.' The Celts just had this sense that time was a fullness. They didn't have watches and really believed that time was a gift from God and that there was plenty of it to do

everything they needed to do."

The silence of solitude is yet another spiritual quality the ancient Celts have to offer. For the first few centuries after Patrick, Celtic Christianity was a monastic movement rather than a parish movement, and many of the monasteries were built on former pagan sites, on hills or on isolated islands.

"Physically, that's difficult to

Chapter & Verse



Al Wolters
• Mary S. Hulst Antonides

choices or Scripture passages to add to my file, but instead pondering the legacy I may leave behind.

Inspiring faith

Legacy is something we've talked about a lot here in the States, most often in connection with our President, whose legacy will be mixed, at best. What is left behind after a person moves on? For what will he or she be remembered? Will the person have acted in ways that future generations will be inspired to imitate, or will he or she have lived in ways that even those of us who are contemporaries will be glad to forget?

The President of the United States made his mother proud: he became president. But he shamed and embarrassed his wife and child. He disappointed a nation. For the President, the mention of his legacy will always include the name "Lewinsky." Some legacy.

The man mourned recently in my church leaves a different legacy. Not many people knew his name. He wasn't on the front page of the paper or chosen as *Time* magazine's "Man of the Year." He was a simple, hard-working man with a passionate faith, who loved his wife and reared his sons to walk in the way of the Lord. He will be remembered by them as a devoted Christian man who inspired them to live a life of faith. That is some legacy.

What kind of legacy will I leave? What kind of legacy will you leave?

Through God's grace, I pray that each of us can leave behind a legacy that inspires those who come behind us to live God-honoring lives: lives of devotion, faith and love. Lives that imitate Jesus Christ. Lives that will leave more legacies for years to come.

Rev. Hulst Antonides is pastor at Eastern Avenue Christian Reformed Church in Grand Rapids, Mich.

Theology

Dutch theologian encourages agnosticism, says scholar

Harry Boonstra

Dr. Harry Kuitert, emeritus professor of the Free University in Amsterdam, continues to make theological waves. In his most recent book, *Jesus: Nalatenschap van het Christendom* (*Jesus: The Legacy of Christianity*), he denies the divinity of Jesus; it contains an already notorious sentence, "One cannot pray to Jesus. That is gross idolatry." The book has found some support, but has also called forth strong opposition.

Liberation from oppression

One interesting reaction comes from Dr. Cees van der Kooi, who currently teaches dogmatics at the Free University. The article that follows is a translation of an interview that appeared in the newspaper *Trouw*, on September 9, 1998. The translation is mine, but was approved by the author, who also made some minor corrections

where the reporter had not quoted him correctly.

"His style of doing theology has an element of teenage rebellion." So says Dr. C. van der Kooi about "Jesus: Nalatenschap van het Christendom" by H.M. Kuitert. Van der Kooi teaches dogmatics at the Free University in Amsterdam. He thinks that in the Netherlands Kuitert's book will be read with great eagerness by the older generation of Reformed people, who suffered under an authoritarian belief. "Kuitert belongs to that frustrated generation. In every book he continues to liberate himself from that earlier authoritarian belief."

According to van der Kooi, Kuitert's work has much less to offer to younger generations. "The old conceptions against which Kuitert is struggling have really disappeared. People don't recognize those any more. Today we should explain again what the writers of the Bible had in mind. I think that they tried, like the Impression-

istic painters, to paint with small strokes, to show something that was interrupted by the course of history. It is much too simple, as

writers of the Bible."

Cees Van der Kooi thinks that Kuitert's denial of Jesus' divine nature is related to Kuitert's piety.

Personal piety "Kuitert has always shown a typical psalm- piety. He holds that our whole life must be experienced as standing over against God. God is the Creator and Sustainer of life. God is also the Finisher. I recognize that. But Kuitert apparently knows so well who God the Creator is that he no longer has antennae for what prompted the apostles to see more in Jesus than a

of atonement. "He says that the atonement was really a human invention, but was adopted by God. Then I say: How does Kuitert know that? At that moment Kuitert becomes a theologian of revelation. But then he writes, 'Let us hope' that God has adopted it. Then Kuitert is again a skeptic. There continues to be an agnostic slant, which I can understand, but do not want to follow."

Contradictory claims

The role that Kuitert still allows Jesus is, according to van der Kooi, self-contradictory. "Kuitert says that Jesus has made it possible that non-Jews reconcile themselves to God. But that new access to God for everyone is no longer determined by the belief that Jesus is, in a special way, God's Son. The weight-bearing wall that is formed by the belief that God has revealed his face in a definitive way in Jesus — Kuitert has destroyed that wall. And he does not realize that the building will then collapse. He has made that wall into a kind of swinging door."

We need witnesses

Van der Kooi is also unhappy about Kuitert's defense of his thesis that Jesus was only human. "That thesis is no more than a hypothesis. Kuitert slips smoothly by those passages in the New Testament that make his position debatable. Then he says that he does not need historical support; that the only one he really meets is God. But I think that you are indeed dependent on the witnesses in the New Testament.

Dr. Harry Boonstra is librarian at the Calvin College and Calvin Theological Seminary library in Grand Rapids, Mich.



Dutch theologian H. M. Kuitert

Kuitert does, to explain this event only in terms of being human. That certainly was not enough for the

human being. Kuitert knows too well that a man can be no more than a man."

That Kuitert has little sense for "Jesus-piety" is, according to van der Kooi, not foreign to the Reformed tradition. "In the denial of the divine in Jesus, Kuitert is in an old tradition that began with the liberal theology of the 18th and 19th century."

Van der Kooi finds that in Kuitert's book, a strictly historic approach and faith approach run through each other. "That is confusing. On the one hand Kuitert writes that all our speaking about "Above" comes from below — that it is human; but on the other hand he insists that God is involved in this human task. One can read the book with pious intent, but it also encourages agnosticism. Kuitert certainly has contributed to the agnosticism."

As example, van der Kooi cites the way Kuitert treats the doctrine

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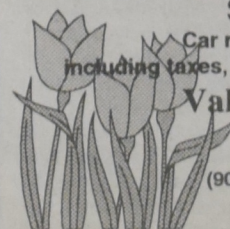
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Feature

Other worlds to sing in

Anonymous

When I was quite young my father had one of the first telephones in our neighborhood. I remember well the polished old case fastened to the wall. The shiny receiver hung on the side of the box. I was too little to reach the telephone, but used to listen with fascination when my mother talked to it.

Then I discovered that somewhere inside the wonderful device

dragged it to the landing. Climbing up, I unhooked the receiver in the parlor and held it to my ear. "Information Please," I said into the mouthpiece just above my head.

A click or two and a small clear voice spoke into my ear. "Information."

"I hurt my finger," I wailed into the phone. The tears came readily enough now that I had an audience.

"Isn't your mother home?"

the day before, would eat fruit and nuts.

Then, there was the time Petey, our pet canary, died. I called "Information Please" and told her the sad story. She listened, then said the usual things grown-ups say to soothe a child.

But I was unconsoled. I asked her, "Why is it that birds should sing so beautifully and bring joy to all families only to end up as a heap of feathers on the bottom of a cage?"

She must have sensed my deep concern, for she said quietly, "Paul, always remember that there are other worlds to sing in." Somehow I felt better.

Another day I was on the telephone. "Information Please."

"Information," said the now familiar voice.

"How do you spell fix?" I asked. All this took place in a small town in the Pacific Northwest.

Not the same

When I was nine years old we moved across the country to Boston. I missed my friend very much. "Information Please" belonged in that old wooden box back home, and I somehow never thought of trying the tall, shiny new phone that sat on the table in the hall.

As I grew into my teens, the memories of those childhood conversations never really left me. Often, in moments of doubt and perplexity I would recall the serene sense of security I had then. I appreciated now how patient, understanding and kind she was to have spent her time on a little boy.

A few years later, on my way west to college, my plane put down in Seattle. I had about half an hour or so between planes. I spent 15 minutes or so on the phone with my sister, who lived there now. Then without thinking what I was doing, I dialed my hometown operator and said, "Information. Please."

Miraculously, I heard the small, clear voice I knew so well, "Information."

I hadn't planned this but I heard myself saying, "Could you please tell me how to spell fix?"

There was a long pause. Then came the soft-spoken answer, "I guess your finger must have healed by now."

I laughed. "So it's really still you," I said. "I wonder if you have any idea how much you meant to me during that time."

"I wonder," she said, "if you know how much your calls meant to me. I never had any children, and I used to look forward to your calls."

I told her how often I had thought of her over the years and I asked if I could call her again when I came back to visit my sister.

"Please do," she said. "Just ask for Sally."

A message for you

Three months later I was back in Seattle. A different voice answered: "Information."

I asked for Sally.

"Are you a friend?" She said.

"Yes, a very old friend," I answered.

"I'm sorry to have to tell you this," she said. "Sally had been working part-time the last few years because she was sick. She died five weeks ago."

Before I could hang up she said, "Wait a minute. Did you say your name was Paul?"

"Yes."

"Well, Sally left a message for you. She wrote it down in case you called. Let me read it to you." The note said, "Tell him I still say, 'There are other worlds to sing in.' He'll know what I mean."

This poignant story is one of those urban legends which is being passed around via the Internet.



lived an amazing person — her name was "Information Please" and there was nothing she did not know. "Information Please" could supply anybody's number and the correct time.

My first personal experience with this genie-in-the-bottle came one day while my mother was visiting a neighbor. Amusing myself at the tool bench in the basement, I whacked my finger with a hammer. The pain was terrible, but there didn't seem to be any reason for crying because there was no one home to give sympathy. I walked around the house sucking my throbbing finger, finally arriving at the stairway.

The telephone! Quickly I ran for the foot stool in the parlor and

came the question.

"Nobody's home but me," I blubbered.

"Are you bleeding?" the voice asked.

"No," I replied. "I hit my finger with the hammer and it hurts."

"Can you open your icebox?" she asked. I said I could. "Then chip off a little piece of ice and hold it to your finger," said the voice.

But why?

After that, I called "Information Please" for everything. I asked her for help with my geography and she told me where Philadelphia was. She helped me with my math. She told me that my pet chipmunk, which I had caught in the park just

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Good Friday/Easter

The crucifix and the cross

Jan de Bree

My cousin Piet lives in Utrecht, the Netherlands. He loves that city. He speaks fondly of the medieval city centre, the churches, the monuments and the canals. Whenever I am at his home, he asks me for my opinion on Utrecht, and asks if I have visited the Museum Catharijne Convent.

On one of my visits, because he had asked several times, I decided to go to this museum. I had walked past it several times with Piet. I found the building uninteresting, and therefore assumed that the museum would be uninteresting. For Piet's sake, I ignored my impression of that building, and on a gray November day I walked to the museum.

Walking through the old centre of Utrecht was a fine prelude to visiting the museum. I strolled past the Domkerk, a medieval cathedral, its tower severed from the church by a cyclone in 1674.

Between the buildings on the narrow cobblestone streets I tried to imagine life here in the Middle Ages. But the cars and trucks detracted from the antiquity of the place, and buildings dated 1645 could not transport me back into the lives of the people who had lived here. The place still existed — the streets, street names and buildings — but the people were gone.

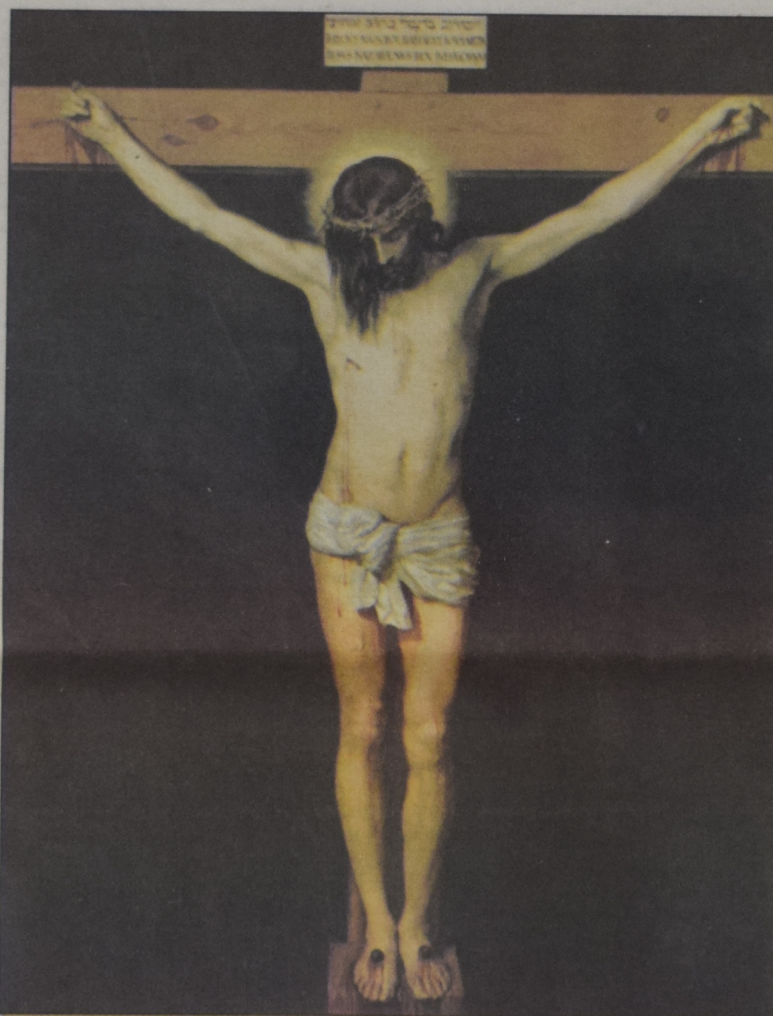
Nothing for a Calvinist?

At the cathedral I thought about Roman Catholicism, which was mostly unfamiliar to me. It had struck me as an expression of faith that hankered for bleeding hearts, weeping statues and visions of Jesus on the cross. Catholic religious conduct, for me, was shrouded in ritual, magical incantations and "smells and bells." Now I was on route to a former Roman Catholic convent, preserved as a museum. The museum, obscured by trees, parked cars and signs, was located on a canal. A small number of people were in the museum. I had the place virtually to myself.

At first I walked quickly past the statuary, pietas, crucifixions, ascensions, thinking I would encounter an art form that interested me. I reasoned that I was unaccustomed to seeing wood and stone carvings of Jesus. This was not how I knew or saw Jesus.

I was about to rush past these images and dismiss them as irrelevant for me. As I continued from room to room I was faced with more and more statues of Mary and Jesus. This was not a small museum, as I had thought. I slowed my pace and took time to study the carvings. I noticed a theme: Christ's suffering; his blood, wounds, sad countenance, limp limbs, emaciated body.

I stopped. Yes, I knew this Jesus. I had not seen him in wood or stone. This suffering Jesus I knew from sermons and hymns, from literary "images." The minister on the pulpit prefaced his literary images with the word imagine. Then he painted a verbal pic-



"The Crucifixion" by Diego Velazques (1599-1660)

ture, and I conjured an image of Jesus in my imagination. My mental images were less picturesque than the carvings and paintings in the museum. However, my religious experience included a suffering Jesus, beaten and despised.

Back to our original heritage

Although I knew the cross on which Jesus died, in my experience, on that cross was not a dead or dying Jesus. My cross was a symbol of the resurrection, Jesus' conquest over sin and death, his kingship and a symbol of God's vindication. These carvings of a dead or dying Jesus appeared morbid to me. However, I knew that these images represented a crucial part of salvation history. How could a church build a life of devotion and piety around the dying Jesus?

I wanted to understand, to treat it as an inheritance. As a Protestant Christian I was part of this tradition. My Calvinistic heritage

had its roots in the Roman Catholic Church. John Calvin was originally a Catholic.

Over and over again I looked upon the dying Jesus in that museum. The sculptures presented me with his pain, suffering and humility. I was supposed to absorb this and do something with it. What?

I had to find it in the face of the suffering Jesus. Julian of Norwich (b. 1342), an Englishwoman, came to mind. She claimed to have had 16 revelations from God in which she saw Jesus on the cross. She wanted to experience the suffering of Jesus. In her book she wrote about the love of God in Jesus and about being part of the crucifixion like Mother Mary, who stood at the foot of the cross.

Julian wrote often of the crucifixion of Jesus as a demonstration of God's love for his people. The crucifix symbolized the words of John 3:16 "For God so loved the world he gave his one and only son" (NIV). When the words of this text were coupled

with the crucifix, the image made sense for someone like me.

The way of the cross

Now I saw how, beginning with the crucifixion, the Christian life could be described as "the way of the cross." Bible passages began to fall into place. In Matthew 16:24 Jesus says, "If anyone would come after me, he must deny himself and take up his cross and follow me" (NIV). Paul speaks about sharing in the suffering of Jesus. The Apostle Peter writes in his first letter, chapter four, verse 13: "But rejoice that you participate in the sufferings of Christ..." (NIV).

The statues and painting in the museum invited me to meditate on God's love and invited me to follow Jesus and to take up my cross. Again Mary, devoutly gazing into the face of her son and Savior, Jesus, came to the fore. Mary faithfully followed her son. She was an example for the believers, who were encouraged to look to Jesus as she did.

I took a longer look into the sad face of Jesus. Could I see the love of God in that blood covered face? I thought I could, but I was unsure of myself. I wanted to give myself over to thinking about Jesus dying on the cross, to move to his wounds, his blood, and to his suffering and dying and to a sense that I was part of his crucifixion. I took a deep breath and looked again. Yes, this bloody Jesus belonged to me and I to him. I had to accept the blood and suffering as a part of my salvation.

From foreigner to relative

However, there was more. The sculpture was a door, an opening. Through the pain, I saw an invitation to enter into God's redemption. The sculpture beckoned me to partake of Jesus, his body and his blood; I saw how the focus of worship could be the Lord's Supper, which is a participation in that death and a celebration of new life.

By now I had gained a sense of why Catholics hang crucifixes in their homes, cars and around their necks. This is not intended as a lucky charm. It is a symbol of God's love and a call to discipleship, the way of the cross. The crucifix serves as a devotional guide. It focuses the heart and mind of the believer in prayer and meditation on the passion and compassion of God in Jesus. In that meditation the believer is led into God's love, suffering and humility as demonstrated in Jesus on the cross.

I came to the end of the exhibition. I began my visit to the museum as a foreigner. Now I approached the exit as a relative who had acquired an appreciation for the crucifix. For me the paintings and sculptures in the museum were like the apostles who preached Christ crucified.

Jan de Bree is a writer and educator who lives in Duncan, B.C.

Good Friday/Easter



The old ugly cross

Ralph J. Huizenga

A few days ago, Roy was asked by Rev. Dodd to paint a picture of the cross. At first he had refused.

"I can't do it, Reverend. Impossible. If I do it you wouldn't like it."

But Rev. Dodd had urged him to paint the cross, the symbol of redemption, for his study.

Roy had given in. He had locked himself in his workshop, not wanting to be disturbed. He worked hard day after day.

"Don't press yourself too much, Roy," his dad said.

"Don't talk about it, Dad. Please."

His dad was worried a bit. He knew his son had lost himself in the painting. His eyes had become hollow. His hair remained uncombed. He ate little and was very quiet. His dad knew that something was brewing in Roy's mind and he would not be able to get rid of it until the picture was finished. At first the father had encouraged the son's ambition for painting, but lately he wondered if he had done the right thing.

After the painting was finished, Roy asked his dad to contact Rev. Dodd. The painter wanted the pastor to pick up the painting that same afternoon. Roy's dad thought it strange; Roy always made his own phone calls.

"Rev. Dodd will be here around three o'clock," Roy's dad said.

Roy didn't answer, but left for his workshop. He had often thought of painting the cross, and for a long time he had had all the details for such a picture in his mind. It took him more time and effort than he thought.

He looked at the finished product for a while. He was not quite satisfied, but he knew that making small changes would not improve the painting in any way. He wanted to get rid of it as soon as possible. Usually he kept his pictures for a few days after they were finished. But this one had to go — today. Roy felt uneasy. He wanted to start something else, but he could not. He cleaned things up a bit.

His dad came into the shop.

"May I see the picture, Roy?"

"Sure, Dad, it's on the easel."

His dad looked at the picture for a long time. Neither father nor son said a word. At last he said, "I like it, Roy. It's repulsive, but I like it. It represents sin and sin is ugly. That is what you wanted to express, right?"

"Yes, dad."

"I don't know if Rev. Dodd will like it."

"I told him before I started that he wouldn't like it."

"Don't lose your temper, Roy, if he is a bit too critical."

"I'll try not to, Dad."

His dad left. Roy was glad that his dad understood him. He often felt guilty about not producing anything of "material value," but his dad never said anything about it. He had always encouraged him in his work, and Roy knew it was not always easy for his dad to do this.

There was a knock on the door, Rev.

Dodd stepped inside at Roy's invitation.

"Hello, Roy. That was fast work," he said.

"Hello, Reverend."

Reverend Dodd looked at the picture for a long time — his hands in his pockets.

Roy turned his back to him. It became very quiet in the workshop. Roy didn't move. He leaned his elbows on the workbench and looked outside. In his eyes was the glimmer of a smoldering fire.

Rev. Dodd broke the quietness. "I never did appreciate modern art too much."

"I told you that you wouldn't like it."

"Why did you paint the shadow of the cross in all directions? Almost every bit of ground is touched by this shadow, but the sun does not shine — it is so dark, so...."

"Is there anything that is not overshadowed by the curse of sin, Reverend? Anything? Tell me and I will paint another cross."

Reverend Dodd did not answer.

Roy still sat at his workbench, still stared outside. He felt a tension within him about to erupt. He fought against it, but he knew he

would lose. A few more words from Rev. Dodd would do it.

"The cross is so ugly, Roy, and so big and rough. The whole picture is so gloomy...." Suddenly Reverend Dodd stopped talking.

Roy had turned around. Their eyes met. Rev. Dodd could not move; he felt as if he was hypnotized. Roy's eyes — where had he seen those before? He could not recall. Yes, he could. He had seen a picture once of Elijah, and his eyes were the same. Rev. Dodd was paralyzed; he wanted to get out but he couldn't.

Roy moved slowly toward the preacher, his eyes fixed on the man, an outstretched arm and a finger pointed at the golden cross in Rev. Dodd's lapel buttonhole. Roy spoke in a low hoarse voice.

"You people have nailed Christ on a golden cross — a nice, smooth, shiny cross. You have used golden nails, but the real nails were made by a blacksmith and the cross was rough. When the cross was dropped in the hole, those nails tore jagged holes in His hands. His back was torn open by the splinters of the rough wood.

"You people — you no longer see His suffering. You have beautiful crosses in beautiful churches. You want beautiful crosses for your stuffy studies. A real cross you've never carried — only a golden one. But a real cross hurts; it hurts so much that you cannot carry it; and there is blood. But you people carry crosses of cold, hard gold, and your nails are of gold, even your hearts are...."

Roy fell silent, his arm dropped, his body slumped.

"I'm sorry, Reverend; I didn't want to say this."

He turned around and sat down at his workbench again, his back turned away from the pastor, his head on his arms.

After a while the door of his workshop closed quietly. Roy turned around. Rev. Dodd was gone, the picture was gone, and stuck to the black paint on Roy's palette was a little golden cross.

Ralph Huizenga lives in Abbotsford, B.C.

Below the Cross of Jesus

*Below the cross of Jesus
I gladly take my stand,
The shadow of a mighty rock
Falls on a weary land —
A homestead in the wilderness,
A respite on the way,
From the scorching of the
noon-time sun
And the burden of the day.*

*Right on that cross of Jesus
My eyes can sometimes see
The humble, dying form of
one
Who suffered there for me;*

*And in my troubled, saddened
heart
two miracles await:
The marvel of his startling
love
And my unworthy state.*

*I take, O cross, your shadow
For my residing place;
I ask no other sunshine
Than the sunshine of Christ's
face;
Content to let the world go by,
To seek no gain nor loss,
My sinful self my only shame,
My glory, Jesus' cross.*

Good Friday/Easter

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Teresa Tick'ell

They call me Mary Magdalene — a prostitute, a scorned and tainted woman. But that's not what he called me. "Daughter," he'd say, though I was 10 years his senior. With him I became the cherished little girl I'd always dreamed of being.

He showed me kindness. Not pity, but true friendship. And he gave me respect. He taught me along with the rest, showing no distinction between men and women. I was one of his disciples, his close associates. I travelled with him, cooked for him, mended the tears in his clothing.

And I was there when he died.

It was strange, that darkness that overtook us as he hung there. It started at noon and lasted for three eery hours. No one could explain it, but it allowed John and me to slip passed the guards to be right there at the foot of his cross.

"Save yourself!" the crowd taunted. "Come on, what's wrong? Surely a few nails can't restrain the Son of God!"

Their words tore at me. Yes, why? Why didn't he?

I looked up at his face, and there I saw it, flowing from him more surely than the blood pouring from his wounds. Love. Blazing, consuming love.

The jeering of the crowd then seemed distant. I examined each nail, each hand, each foot. The nails vanished and in their place I saw that love.

"Father, forgive them." His words startled me, challenged me. "They don't realize what they're doing."

He looked straight at me; and I knew: the love that held him there wasn't just for his followers. It was for the very ones who taunted, tormented and crucified him.

Ah, dearest Jesus!

The hours wore on; the darkness swallowed him from my view. I waited and watched, hoped for another glimpse of my

Master's face.

The clouds parted a little. As I strained to look at him again a great fist of horror clawed at my gut, driving me to my knees. Death is always ugly. Crucifixion worse. But here was something that went beyond human suffering. I turned away in disgust.

I forced myself to look yet again. But I was repulsed. I could not believe this was my own precious Lord. His face was dark and tortured; hideous.

Then recognition hit me, hard. I saw scenes of my life — nailed with him, afflicting him. Men leering as they pulled their robes back on. "Same time next week, Mary?" The detestable lies I tell: "You're so handsome, maybe you should charge me." And things no one else could see: the bitterness in my heart toward those who had hurt me and those who were now killing my Lord.

'I crucified you'

My sins and the sins of countless others contorted his features until he didn't even look like a man. Myriad demons seemed to be raking every fibre of his being, their claws and teeth dripping with venom and blood. I could no longer look; I had to turn away.

"Father, Father!" he cried, "Why have you forsaken me?" Was God forced to turn his face from him too? I've thought of that often. Did he really "become" sin so that we could be free from it?

The atmosphere thickened, pressing upon me. The ground

lurched and I shuddered, longing to be any place else.

Suddenly a shaft of light sliced through the murk, revealing Jesus alone. "It is accomplished!" His shout was strong. My head swung up. Joy triumphed over sorrow, illumining his face.

"Into your hands," he prayed, "I commit my spirit."

He expelled his last breath; I felt my own spirit dive, reel, desperate to follow his. I heard a wail rip from my throat just as the



ground thundered and cracked beneath me. Lightning shot from the sky, splintering large rocks. Mighty soldiers shivered in their armor, proclaiming in terror, "Surely this was the Son of God."

We've been waiting for hours in this room where I've been writing all this down. Many days have passed. He's not dead. He has risen, just as he said he would. He showed himself to hundreds of people so there could be no doubt.

But I won't forget that he died, why he died. I won't forget what held him on that cross. I know now it wasn't only the Romans who crucified him. We, too, are guilty; even those of us who love him.

Teresa Tick'ell lives in Sarnia, Ont.

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Good Friday/Easter

Easter for ex-Calvinists

Leonard Batterink

In *Purpaleanie and other Permutations* Sietze Buning tells about an Easter argument between his "dominee" in the Christian Reformed Church and his organ teacher from the Reformed Church of America. His dominee is a hard-shell Calvinist who uses "*Er ruist langs de wolken*" as a prelude every Easter and "*De steen die door de tempelbouwers*" as the first psalm. His organ teacher plays the "Hallelujah Chorus" as a prelude in her church, and then the congregation sings, "Christ the Lord is Risen Today." She tells Sietze: "When you get to play organ in church make your Easter service like ours."

A year later, Sietze takes her suggestion to the dominee. The latter is unimpressed. "Christ the Lord is Risen Today? What kind of Sunday School song is that? It says right out what Easter means without a shred of theology about Easter. Play your Hallelujahs, fine, but the service will be in Dutch and begin with '*De steen die door de tempelbouwers*.'"

Sietze reports back to his organ teacher. She is not surprised. "You Christian Reformed fanatics. Easter Sunday and you sing an old-fashioned song about a stone. What stone? The only stone in the Easter story is the stone in front of the grave. That's where you Christian Reformed folks want to keep Jesus — in the grave, and you right with him, singing psalms from the Old Testament. And you may tell your fanatic of a minister I said so."

Centuries old

"Fanatics?!" says the dominee. "That woman calls us fanatics? '*De steen die door de tempelbouwers*' is five centuries older than the first Easter. Jesus himself quoted the psalm to predict his resurrection, and Paul and Peter both identify the stone of this psalm with Christ. So we're fanatics? She's an ex-Calvinist who has given up her Calvinism for provincial reasons."

And so the battle raged, from Palm Sunday to Holy Saturday, with Sietze meekly carrying messages back and forth.

The dominee decreed that Easter shall begin with Psalm 118, as required by the principle that psalms only be used in official worship. He believed that hymns were a reckless addition to Israel's

canon of praise, a piece of American sentimentalism crowding into the stern religion of John Calvin.

Old Testament religion

Calvin himself introduced psalm-singing — "to add fervor and ardor to the prayers which otherwise are apt to be dead and cold." And since the tunes and words were often unknown, and some in the congregation were illiterate, he recommended choirs for children, "which shall sing clearly" and teach the others.

He had good intentions and common sense. But those had withered away by the time Sietze's dominee ran the Easter service in Middleburg, and there was only an inflexible rule against anything but psalms, even for the holy days of the Christian year.

In truth, men like Sietze's dominee didn't like the holy days any more they liked than the hymns. Hadn't they once been cluttered with "popish superstition" and the cult of the saints? Hadn't most of the Reformers rejected them? Martin Luther still used the Roman Catholic lectionary for sermon making, preaching year after year through the Scripture lessons for Advent, Christmas, Epiphany, Lent, Easter and Pentecost; but later Reformers did not.

Beginning on New Year's Day 1519, Ulrich Zwingli preached through the entire New Testament, chapter after chapter, book after book, over a span of six years, with minimal recognition of Christian holy days. Calvin did more or less the same; and in England, the Puritans ignored all festivals of the church calendar. Instead of a Christian year, the Puritans kept a Christian week, and a New Testament Sabbath with as many rules as the old.

Christian holy days were difficult to eliminate completely, though. In many places they were

public holidays. Martin Monsma's Church Order commentary notes that a synod in Dort (1578) declared in favor of celebrating "Sunday only according to God's ordinance," but that, "inasmuch as Christmas Day and the day following upon Christmas, as well as the days following upon Easter and Pentecost, and in some places also New Year's Day and Ascension Day, were legal holidays by authority of the governments; the

but high principle kept getting in the way.

Something borrowed

Nowadays their argument is a distant memory. The dominee has lost and the organist has won (if her organ is still wanted). Change has come. It came slowly, fitfully, often under the resentful glare of traditionalist hardliners, but it did come. First hymns, then choral anthems, then the piano with the organ, then a band in place of both (with drums too!), then sunrise services — bit by bit the "ex-Calvinists" brightened up the Calvinist Easter. Now it's hard to imagine it any other way.

But it took lots of borrowing. Since the old Reformed Easter was so plain, we have to rummage through other traditions for ways to celebrate, and we still do. We might ask sometime where all our Easter add-ons have come from. And as we continue to change, we might ask what we'll borrow next, and from where.

There seem to be two main options. One is worship by "church-growth principles," using market analysis to develop a style appealing to "seekers" and eliminating whatever might

scare them off. The other option is worship by the tradition. A Christian calendar, especially the early-Christian church year. Here the aim is not so much to scale back on the oddness of Christianity, but to tell about it with gladness, to celebrate the incarnation, atonement, resurrection, ascension and descent of the Spirit.

Here is the core of the faith — even Zwingli, the Puritans and Sietze's dominee would agree with that.

Reviving Easter baptism

The early Christian calendar has features worth reviving. One seems especially right: Easter baptism. In the first centuries, new Christians were baptized at Easter. They renounced their old lives and then went down into the waters of

salvation and emerged to be clothed in Christ. It was a sign and seal of their "passover" from slavery to freedom, from death to life, from darkness to light.

Paul said that in baptism we are united with the Christ of Good Friday and Easter — "If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.... Now if we died with Christ, we believe that we will also live with him" (Romans 6:5,8). Easter baptism celebrates this union with Christ.

For most of us, baptism brings to mind babies dressed in white lace gowns with small faces that wrinkle under a splash of water. We remember that the family of God spans the generations, that God brings the children's children into his covenant embrace. Easter baptism in the early church may well have included children, but it was more about converts who had come to know Christ and his salvation. They had been deeply transformed in Christ Jesus, who "was delivered over to death for our sins and raised up to life for our justification" (Romans 4:25).

Drowning the old self

Luther's *Small Catechism* caught the significance of a baptism like this: "What does baptism mean for daily living? A: It means that our old sinful self, with all its evil deeds and desires, should be drowned through daily repentance; and that day after day a new self should arise to live with God in righteousness and purity forever."

As Sietze's Calvinist church continues to open itself to the world, Easter baptism will confirm some fundamental truths: that the church exists not only to care for itself and its children, but to gather the lost in our towns and cities and "to the ends of the earth." And the lost pass from death into life through union with Christ.

Would Sietze's dominee approve? Maybe. We would hope so. His organ teacher would probably like it. And the angels in heaven will rejoice.

Rev. Leonard Batterink is pastor of First Christian Reformed Church in Duncan, B.C.



Column

An unexpected prayer

Submitted by a CC reader

When Pastor Joe Wright was asked to open the new session of the Kansas Senate, everyone was expecting the usual politically correct generalities. What they heard instead was a stirring prayer, passionately calling the United States to repentance and righteousness. A number of legislators walked out during the prayer.

Within six weeks, Wright's church in Wichita, Central Christian Church, had logged more than 5,000 phone calls, only 47 of those negative. The prayer was aired on local radio and received a larger response than any other program.

Central Christian Church is now receiving international requests for copies of the following prayer from India, Africa and Korea.

"Heavenly Father, we come before you today to ask your forgiveness and seek your direction and guidance. We know your Word says, 'Woe to those who call evil good,' but that's exactly what we have done. We have lost our spiritual equilibrium and inverted our values.

We confess that:

We have ridiculed the absolute truth of Your Word and called it pluralism; we have worshipped other gods and called it

multiculturalism; we have endorsed perversion and called it an alternative lifestyle; we have exploited the poor and called it the lottery; we have neglected the needy and called it self-preservation; we have rewarded laziness and called it welfare; we have killed our unborn and called it choice; we have shot abortionists and called it justifiable.

We have neglected to discipline our children and called it building self-esteem; we have abused power and called it political savvy; we have coveted our neighbors' possessions and called it ambition; we have polluted the air with profanity and pornography and called it freedom of expression; we have ridiculed the time honored values of our forebears and called it enlightenment.

Search us, O God, and know our hearts today; try us and see if there be some wicked way in us; cleanse us from every sin and set us free. Guide and bless these men and women who have been sent here and who have been given wisdom to rule and may their decisions direct us to the center of your will.

I ask it in the name of your Son, the living Savior, Jesus Christ. Amen."

Poetry therapy aids healing

Jessie Schut

CALGARY – Poetry therapy and bibliotherapy are terms used to describe the intentional use of poetry and other forms of literature for healing and personal growth.

In 1981, the National Association for Poetry Therapy (NAPT) was incorporated in the U.S. It confers professional credentials to biblio/poetry therapists who meet its rigorous standards. Therapists in this field need to be grounded in both psychology and literature, as well as group dynamics.

The association also sponsors conferences, publishes a scholarly journal and a newsletter, conducts research and promotes the work of poetry therapy. In 1986, the first federal bibliotherapist was hired at a hospital in Washington, D.C. In institutional settings, says NAPT, one full-time poetry therapist can lead three groups a day, easily providing 7,000 patient contact visits per year. Only a few Canadians as yet are members of the organization. Lauzon is one of them.

According to NAPT, the goals of poetry therapy are: to develop accuracy and understanding in perceiving self and others; to develop creativity, self-expression, and greater self-esteem; to strengthen interpersonal skill and communication skills; to ventilate overpowering emotions and release tension; to find new meaning through new ideas, insights, and information; to promote change and increase coping skills and adaptive functions.

More information about this fledgling field can be found at <http://www.poetrytherapy.org> or write to NAPT, PO Box 551, Port Washington, NY 11050 Telephone: 516-944-9791.

'A kiss is just a kiss'?

Dear P & M:

Some Christian leaders are telling our teenagers and young people that the most intimate physical expression of affection prior to marriage should be a kiss or touching each other's hair. One reason sometimes given is that once you are on the dizzyingly steep slide of physical affection, you can hardly stop until you have gone all the way.

On the one hand that seems like touchingly (!) righteous advice, especially in the face of the common advice to use condoms. Is that really the best preparation for a committed Christian marriage? What's the biblical evidence? Advising my kids that way would make me feel like the Pharisees Jesus describes in Matthew 23:4 and Luke 11:46 — laying heavy burdens on others which I was not willing to carry myself. What's your advice for my discussions with my children?

Dear Setting Limits:

To answer your question we have reviewed a popular course on dating called "True Love Waits." The widespread use of this course in evangelical circles makes us think that it may be the source of the advice which prompted you to write.

Its primary goal is to help teens set personal limits in advance so that they will not find themselves in compromising situations. These personal limits include decisions about who to date, where to go, what to do and how far to go.

The course spends a lot of time laying a biblical foundation for moral purity and spiritual strength. It quotes passages about being holy (1 Cor. 6:19-20; Rom. 12:1; 1 Peter 1:16), resisting temptation (Gen. 39-50; Eph. 4:27; 2 Tim. 2:22; 1 Thess. 4:3-4), relying on God's strength (1 Cor. 10:13; Heb. 7:25) and holding yourself accountable to others (Eccl. 4:9). To quote the course: "The goal is moral excellence. To stay strong, you have to walk strong."

Now what about physical affection? According to this course, "anything that stirs up sexual feelings in you that cannot be righteously fulfilled is too far." The "True Love Waits Bible," edited by Josh McDowell, charts the progressive stages of physical affection (p. 1105). The list of activities, including a boundary-setting black line, looks like this:

Abstinence
Holding hands
Hugging
Casual Kissing

Prolonged Kissing
Light Petting
Heavy Petting
Intercourse

We like the intentional approach of this influential course and wished that when each of us started our dating life we had been challenged to think and pray, to set biblical goals and decide physical limits. Life would have been simpler. Breaking up would have been easier. Friendships might have survived.

Peter and Marja



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Our own advice in this area has always come down to two guidelines. One: Let your physical intimacy be directly proportional to your emotional and spiritual intimacy.

Two: Don't go all the way until you're committed all the way (i.e., married). A couple on a first date, a couple going steady, and a couple engaged to be married will set different limits appropriate to their commitment and knowledge of each other. We don't see this as a slippery slope about which people should feel a lot of guilt; instead, we see this as a natural development bringing us to the ultimate commitment of marriage and the ultimate expression of intimacy.

Our chart, therefore, looks a little different than Josh McDowell's. His line seems to be rigidly drawn. Our line moves as a relationship deepens and a wedding date draws near. If we were to draw it, it would look like this:

Physical Intimacy:

First date... Going steady... Engaged... Married

Spiritual Emotional Intimacy:

As far as the biblical evidence is concerned, we should remember that the Bible has no charts about specific sexual activities. In fact, it assumes a culture in which marriages were arranged and physical contact was practically nil until marriage. So be careful how you apply its principles to the nitty-gritty details of physical intimacy. And by all means refrain from imposing boundaries that the Bible never spells out.

Still, if anything strikes us, it's this. Honest discussions about biblical principles and practical situations are extremely helpful. Our advice must be realistic, sympathetic, personal and godly. Christian parents and leaders who avoid open discussions about sexuality leave their teens ill-prepared and vulnerable in the volatile experience of dating.

Write to: P & M, 16 Kimbermount Drive, St. Catharines, ON L2N 5V6.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Alan Vandermaas, Marian Van Til and Bert Wuijvoet.

Column

More than ships passing in the night

Two under 35



Dear Elizabeth:

Our electronic adventure is coming to a close. The decision has come down from the CC powers-that-be that you are to have a new electronic conversation partner and I am to move on to a "campus news" column. This then, is where we part.

I'm having a tough time trying to summarize our relationship. I've appreciated your insights and your points of contention with me over the past two years. I feel like we have shed some light on the character of our generation, even if we didn't have all the answers.

Yet it's been a real "out of body" experience for me. I met you once in person, but other than that, our only connection has been the written virtual word. I don't even have any print-outs of our conversations (besides the ones in CC). I wonder how "real" we have been to each other, and how much of this relationship we will remember down the road.

Peter

Dear Peter:

Well, let's put it this way: Meg Ryan and Tom Hanks we ain't, despite the winks and nudges I've received over the past two years from some rather imaginative CC readers.

I think what you and I have had over the past two years has been "real," Peter, but obviously, to compare the relationship we have with each other to one that either of us has with anyone whom we talk to on a daily basis or see socially or professionally isn't really appropriate or relevant.

A friend of mine said to me this past week: "There are people who don't know the difference between a friend and the person they just met in the bar."

I'd say we're somewhere in between those two extremes, wouldn't you?

Elizabeth

Dear Elizabeth:

Yikes. I really pity that sort of a person. Does that mean they are really intimate with strangers or really superficial with their friends?

But yeah, you are kind of a stranger-friend. A strange friend, maybe. My once-a-month, topic-focussed, column-writing cyberspace friend. Sure, some people have "met" on the net and ended up in holy matrimony, but I'm convinced you can't have a really close relationship with anyone you have never seen or talked with face-to-face. We have neat electronic discussions, and that's as scandalous as it gets.

P.

Peter:

Yeah, you've been a stranger-friend too. It's been a rather odd experience to share these philosophical ramblings with you and then drop them once we reach our word limit. Not to mention that a whole lot of people are reading our conversations.

Maybe that's something you and I don't really stop to think about. How could this be real? It's not like it's been a private conversation. I guess the best analogy would be to call it a two-year long talk show. We've had a few laughs, talked about a bunch of different topics and tried to make them sound interesting. Now we're getting ready to shake hands and say good-bye. (The difference being, knowing the Christian Reformed "ghetto," I'm sure you and I will meet somewhere some day this side of heaven.)

E.

Elizabeth:

I hope our readers aren't disappointed. The other dialogue column in CC — "Two over 65" — is written by people who have known each other as friends, probably for decades. You and I, however, were a real shot in the electronic dark. I think that makes dialogue harder, as we may be unaware that we are working with different assumptions, or unaware that we have common interests. Have you ever sensed an immediate connection with a stranger? On the net or otherwise?

P.

Peter:

Yes, I have. But the immediate connection — whether it's a look or a comment the person makes — will end right then and there unless we have a reason to continue talking. And that doesn't happen unless we find out we happen to work in the same building, or are taking the same class, or are staying in the same youth hostel.

Your question makes me think of how often I've moved in with strangers. I guess that's an immediate connection: making a decision to move in with a group of people based on a 15-minute conversation and a tour of the house. There's nothing quite like sharing meals and the bathroom with someone you've just met. But almost all of them became close friends, and some of those I keep in touch with through e-mail, or socially, if we still live close enough to each other.

E.

Dear E.:

I know what you mean. I have lived with over 25 different guys through the years. What transient lives we live in this generation! We are so mobile, our relationships are so fleeting at times. Some might say that the incredible amount of freedom we have leads to superficial connections and loneliness. But I think that is not necessarily true.

E-mail allows us not only to meet new people, but to keep up with old friends. And those semesters we've shared with someone whom we've never seen again can be times of great solidarity. I would go so far as to say even a brief connection with a fellow passenger on the subway or an airplane can be a moment of very special friendship. Such encounters enrich our lives and remind us of the grace of God which always surrounds us.

P.

Dear P.:

I'm not so sure. I connect with strangers, and strangers can become my friends, but I didn't say strangers were my friends. I think that's what my friend was getting at with her someone-you-meet-in-a-bar line. Our technology allows us to keep in touch with a lot more people than our grandparents ever imagined possible, but it also gives us a false sense of intimacy. You know, like the Safeway cashiers who look at your club card before giving it back to you so they can greet you by name. I find that so irritating, don't you?

E.

Elizabeth:

Yeah, or those phone calls that come around dinner time, asking to speak to "Peter" — as if they knew me personally and weren't just trying to get me to have my carpet cleaned. But there are genuine moments of "friendliness" that I think are priceless. I think of the time I was driving to Kingston, Ontario, on 401 and stopped at one of those highway service stations. It was a cold day, and people were basically just going about their business paying for their gas. Except for one guy, who exited the booth, and then quickly turned around and stepped in again. "God bless us, Everyone!" he quoted Dickens with a big smile, and then disappeared. The day seemed much less cold after that.

There's some saying that goes something like, "I expect to pass through this world but once. Any good that I can do to a fellow creature, let me not defer nor neglect it, for I shall not pass this way again." I think that's a great code to live by, especially in this "society of strangers," as one of my book titles puts it.

Peter

And on that note, until we meet again, it's been a pleasure talking with you, Peter. Go with God.

Elizabeth

Shalom, Elizabeth.

Peter

News Comment

Nose for News



Bert Hielema

I SAW THE CELEBRATED film *Shakespeare in Love* and did not fall in love with it. It probably won so many Oscars because the name Shakespeare is in the title. It seems Shakespeare's writing is holier than the Bible in the English-speaking world.

When I saw the gifted young man busy dipping his quill pen in that carbon solution, I tried to picture him in our modern world, watching the wasteland of television or sitting behind a computer (that perfect goof-off machine with its temptations of games and the Internet, and its mind-distracting resources, most of which I have not explored, but which receive millions of hits, mostly by men).

I wondered how much Shakespeare would have written had he been a Third Millennium product, as we soon will be, because in the film he is portrayed as rather easily distracted, forced to write mostly because of financial need. I think today he'd be a real TV junky and Internet nut.

Now with Arts Council grants for gifted people, to be creative calls for much more discipline and extra doses of determination — our entire climate appears to me so culturally dead.

HERE IS SOMETHING I call good news, although others may see it as a great disappointment. The man who coined the phrase "Moral Majority" has admitted that Christians have lost the "Culture War." Says Paul Weyrich, who was also active in founding the Christian Coalition (Jerry Falwell and Co.): "While I'm not suggesting that we all become Amish and move to Idaho (is that the U.S. counterpart of Waterloo County?) we need some sort of quarantine."

This man, very influential in the Heritage Foundation, the most right-wing, conservative think-tank, added: "Radicals during the 1960s used the slogan 'Turn on, Tune in and Drop out.'" He now suggests that conservative Christians "Turn Off (the televi-

sion and video games). Tune Out (the mainstream culture) and Drop Out (of politics)."

It is true, the Moral Majority has disappeared. Almost three out of four voters approve of Bill Clinton. Yet the Republican presidential candidates are still preaching to what *Newsweek* calls "The Amen Corner." Elizabeth Dole claims herself to be "a witness for Christian decency." Pat Buchanan is a candidate "in the name of popular trade policy and faith in God." And the George Bush who's governor of Texas, says: "Faith-based institutions can solve such ills as crime and teen-age pregnancy."

Well, if Christians heed Paul Weyrich, most of these pious proclamations will fall on deaf ears, and well they should.

I THINK IT IS ABOUT time that Christians bury the doctrinal hatchet and unite on the more important challenges now facing humanity, one of them being genetically modified foods.

I know I have written on this before, but it often takes repeated and continuous exposure before consensus emerges. I believe that if you eat, then you are involved with agriculture, and, so far, I have yet to meet a living soul to whom this does not apply.

While our bodies need about 2,200 calories each day, the North American food industry produces 3,800 calories for domestic consumption. The result is a 40 per cent obesity rate.

As if that were not dangerous enough, people are starting to recognize that in many ways "we are what we eat," and this is becoming much more of a challenge because of the increasing amount of genetically altered foods offered without it being labelled as such.

This is a dangerous development. I just bought a book called *Against the Grain* in which the author, Marc Lappe, who holds a doctorate in experimental pathology, reveals the science and politics behind these foods. He shows how biotech companies engineer what we eat to be compatible with the chemicals they sell — which are not necessarily good for human health.

These companies (Monsanto, Du Pont, Dow Chemical) have only their own profit picture in mind. They introduce genes in seeds for the sole purpose of pro-

moting their lucrative pesticides. They have conned the politicians to let them play God in the critical area of biotechnology.

"Bio" stands for "Life," but they are turning it into a "Lie" (the "f" of faith is missing and it shows). These genetically modified products, especially soya beans, are conditioned to tolerate pesticides by impregnating them with these poisonous substances. (It's a little bit like thinking that we can be conditioned not to suffer the consequences of sin!) That is what these companies do to plants.

THIS WILL BACKFIRE, of course. Recent history is full of miracle cures gone haywire. The recent overuse of antibiotics has created bug immunity. In the 1920s a scientist at General Motors discovered a coolant ideal for air conditioning and refrigeration. Sixty years later we discovered that these CFCs have depleted Earth's ozone layer. Need I mention the tobacco/lung cancer connection? That, too, required decades to discover.

Europe does not allow these basically altered foods. There they have had the mad cow disease scare and Hitler experimenting with a super-race. But business now rules the world, and we human beings don't belong in such a world.

So it is encouraging to read that even among the Christian Right, of all groups, there are calls to "Come ye out of it," a very biblical cry, which we may not ignore.

How to go about that, however, needs a lot of communal discussion — and churches can play an important role. It is about time that church leaders deal with the abuse of God's creation and how we can live, so that life is permanently sustained rather than methodically poisoned and made inhabitable for future generations.

While I was reading this book, I noticed in the *New York Times* that peaches contain a substance that is insect repelling. Talking about fruits: apparently prunes and raisins are the best cancer fighters. Include them in your daily diet. Prunes have other benefits as well. I have not yet heard that these have been genetically modified.

THE ENTIRE WORLD is now profit driven, even where it concerns national security. This

was graphically illustrated last week when it became evident that business opportunities for U.S. firms in China were considered more important than theft of nuclear secrets. The *New York Times* reported that Chinese intelligence had penetrated Los Alamos National Laboratory in New Mexico and that it had, over many years, extracted technical information on the construction of miniaturized nuclear warheads needed for missiles with multiple targets.

Apparently the U.S. administration knew about this but was so eager for good trading relations with China and its potential 1.2 billion population market that it was not stopped. Now China is able to reach the U.S. with missiles. These same business people are lobbying to revive the Reagan inspired "Star Wars" anti-missile defense system, giving them billions of dollars in new defense work.

SPEAKING OF espionage: The *New York Post* says that Israel's secret service, the Mossad, had taped Clinton having phone sex with Monica Lewinsky and was using it to blackmail Clinton into stopping a mole hunt for an Israeli agent in the White House.

The S.S. is still doing its evil work. Saddam and Slobodan are holding the world at bay through blackmail and sheer force. The U.S.A. and Britain are daily bombing Iraq, hoping that the current regime will collapse. And now NATO forces are bombing Serbia too. A big mess.

Russia is stirring again too: even though its economy is collapsing, Russia is reviving its considerable armed forces because NATO has recently expanded to include Poland, Hungary and the Czech Republic, and Russia feels threatened (though it still has 30,000 nuclear bombs).

Suppose we could look at the year 2000 from a vantage point of the year 2020, have 20/20 vision so to speak. How would we change our lives? I think we are entering a period which requires a tremendous amount of prayerful consultation and willingness to adopt new, God-pleasing ways.

Bert Hielema lives in Tweed, Ont. He is working on a novel about Tweed at the end of the 19th century.

Were you on this ship in 1951?

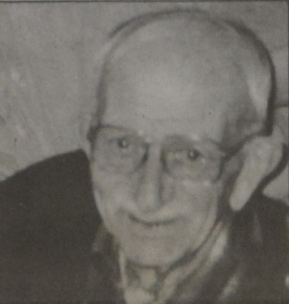
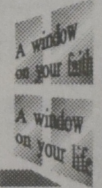


The Castle Bianco left Rotterdam, the Netherlands on April 26, 1951 and arrived in Quebec, Canada on Sunday, May 6, 1951.

Origins, the magazine of the Heritage Hall, Calvin College, is interested in hearing from you if you were one of the 800 Dutch immigrants on this ship. A special 50th anniversary article will be featured in the Spring 2001 issue of *Origins*, recounting the stories of those on the Castle Bianco. Please send some of your experiences, or just your name and address to: Janet Sjaarda Sheeres, Associate Editor of *Origins*, 2776 Woodlawn Ct SE, Grand Rapids, MI, USA, 49546 or e-mail: jsheeres@calvin.edu

All materials will be stored in the Archives of the Heritage Hall at the Hekman Library, Calvin College, for future research purposes.

Classifieds

Classified Rates	Births	Anniversaries	Anniversaries
(Revised February 1, 1995) Births \$25.00 Marriages and Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. All rates are GST inclusive. Ads must be in by Tuesdays, 8:30 a.m., 9 business days prior to publication date. ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable. c) Photographs sent by fax are not acceptable. Please send original photos. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. Please enclose \$25.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313 Our new e-mail address: ccadpromo@aol.com	DEWEERD: With thanksgiving to our Lord, Mike & Tracy (nee Scholten) joyfully announce the arrival of our first child, a daughter KAITLYN MICHELLE weighing 7 lbs. 11 oz., born on February 25, 1999, in Palmerston, Ont. She is a second grandchild for Jack and Theresa Scholten and the fourth grandchild for John and Mary DeWeerd. She is a second great-grandchild for Bert and Alice Van Gyssel and the fourth great-grandchild for Henry and Lammie Rumph and another great-grandchild for Karen Scholten. She is the fourth great-grandchild for Mrs. Lutina Rumph. Home address: R.R. #1, Alma, ON N0B 1A0	1954 April 7 1999 With thankfulness to God we celebrate the 45th wedding anniversary of our parents and grandparents JOHN & CORRIE EISING We pray the Lord will continue to bless them and keep them in his care. Henry & Ruthie Eising — Grand Rapids, Mich. Benjamin, Corinne, Nathan James & Len Weverink — Aylmer, Ont. Ingrid & Andrew, Eileen, Jennifer, Valerie, Bradley Adrian & Rosanne Eising — Valentine, Neb. Bethany, Lucas, Aaron, Stephen, Gideon, Andrew, Daniel Please join us in celebrating at an open house on Saturday, April 10, 1999, D.V. from 10 a.m. - 12 p.m. at Heritage Place, Caverly Rd., Aylmer, Ont. New address: 110 Caverly Rd., #14, Aylmer, ON N5H 2P4	 <i>Congratulations to Tony & Jane Van Kampen on their 40th wedding anniversary</i> London Thamesford Ont. Ont. 1959 April 17 1999 With thankfulness to God for his love and faithfulness, we are happy to announce the 40th wedding anniversary of our parents and grandparents TONY & JANE VAN KAMPEN (nee DE KAM) The Lord has been their strength and peace over the years. We pray that the Lord will continue to bless and keep them in his care. With love from: Marjorie & Chris Perry — Belleville, Ont. Matthew, Andrew, Daniel Nancy & George Horlings — Smithers, B.C. Jason, Meghan, Evan, Joshua Ken - at home with the Lord, August, 1985 Sharon Van Kampen — Stayner, Ont. Jenn & Theo Van Kampen/Katerberg — Atwood, Ont. Home address: 192 Alison Road, Thamesford, ON N0M 2M0
	Birthdays  JACOB DE VRIES We give thanks to God, for he is good; his love endures forever. We give thanks for you, as a husband, as a father, grandfather and great-grandfather. We thank God that you were able to celebrate your 85th birthday, on March 27, 1999. May you continue to experience God's unfailing love, and the love of your family. Loving congratulations from: Your loving wife, Renny Your children: Joop & Anne Oudshoorn Bill & Sylvia de Vries Klara & Ralph Numan Jack & Henny de Vries Douwina & Evert Langendoen Greta & Jan Haanstra Eric & Lind de Vries Emmy & Mike Perry Also 27 grandchildren and 11 great-grandchildren. Correspondence address: Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5	1954 1999 Samia, Ont. Goderich, Ont. Praise the Lord! We're so glad to be able to celebrate Mom & Dad's/Oma & Opa's 40th wedding anniversary on April 9, 1999, D.V. God has blessed us so much through them. Congratulations to JOHN & GRACE VAN NIEJENHUIS (nee TALSMA) With love from us all: John & Margaret Van Niejenhuis — Windsor, Ont. Michael, Lauren John & Louise Deelstra — Wyoming, Ont. Gratiana, Osanna, Loreen, Sacha, OJ, Nathaniel, Daniel, Andrew Grace van Niejenhuis — Drayton, Ont. John & Syl Eelman — Wingham, Ont. Jonathan, Rosemarie, Christopher, Erica, David, Matthew Annette van Niejenhuis — Port McNeill, B.C. Will & Nancy Van Niejenhuis — Newtonville, Ont. Justin, Colin, Graeme David van Niejenhuis — Dunganon, Ont. Gerald Van Niejenhuis & Jacqui Dawson (fiancee) Dunganon, Ont. Harold Van Niejenhuis — Winnipeg, Man. Home address: 114 Newgate St., Goderich, ON N7A 1P4	 For Rent Charming vacation home in Friesland, the Netherlands. Located approximately 10 km from Læuwarden in a beautiful country setting. The layout offers livingroom, kitchen, shower, bathroom, 2 bedrooms with a possible total of 6 sleeping places. Available throughout the year. Please call: W. G. Jullens Rengersweg 75 9062 EC Oenkerk, the Neth. Phone 011-31-582-562600 The Victoria Christian Retirement Society operates 12 rental suites in the "Oakwood," a Christian retirement home. For information, and to be wait-listed, contact: Gerry Ensing, Secretary 3947 Nelthorpe Street Victoria, BC V8X 3Z2 Phone: (250) 727-0248 E-mail: gerry_ensing@bc.sympatico.ca
Miscellaneous LOOKING FOR RETIREMENT LIVING? A group of committed Christians are considering starting a Christian seniors' residence. This home would meet the needs of those who require assistance with daily tasks but do not require nursing care. The location would be in the Waterloo area. If you are interested, or would like more information, please call (519) 669-8451.	CLINTON, ONTARIO ADULT LIFE LEASE RESIDENCES available 936 sq.ft. to 1235 sq.ft. Fully wheelchair accessible, sprinkler system, central air, security throughout building. Dutch and English spoken. For more info, call (519) 233-7296 or (519) 482-7862.	Job Opportunities Experienced, full-time farm help wanted for beef/cash crop operation in Forest, Ont. Remuneration package will include salary and modernized home. Send resume and references to: 1389 Sprucedale Ave., London, ON N5X 2N7. Attention Retired and/or traveling ministers. Beautiful Victoria, Vancouver Island, B.C. First CRC will be vacant as of July 1, and could use your services for an extended period of time beginning in July. This could be an opportunity meant for you. If you are interested, please write the church at: 651 Agnes St. Victoria, BC V8Z 2E7 Fax: (250) 479-5124 E-mail: the clerk at HNienhuis@Yahoo.com	 Christian Courier An integrally biblical perspective (905) 482-8311
	Vreeland Belleville the Neth. Ont. 1919 April 13 1999 With a thankful heart MARTIN MYWAART will joyfully celebrate his 80th birthday and 50 years in Canada. Congratulations and love from your children and grandchildren. Open house will be held on April 17, 1999, from 2-4 p.m. at Maranatha Christian Reformed Church, Belleville, Ont. Mailing address: 2 Wilmot Cres., Belleville, ON K8P 5H1	Calvin Christian School in Dundas, Ontario is experiencing another year of growth. As a result, we are possibly in need of: ★ half time assistant teachers for primary, junior and intermediate grades. A teaching degree is a necessity. ★ part time teacher aids for the primary and junior grades The school also invites applications for: ★ a possible 50-60% remedial teacher position, experience preferred. ★ a definite grade 8 teacher vacancy. Please forward all inquiries and applications to: Mr. Jack Zondag, Principal Calvin Christian School 542 Ofield Rd., N., RR #2 Dundas, ON L9H 5E2 Phone: (905) 627-1411	

Classifieds

Obituaries	Teachers	Teachers	Teachers	Teachers
Amsterdam Chatham the Neth. Ont. August 2, 1916 - March 15, 1999 "This is the day that the Lord has made. Let us rejoice and be glad in it." (Ps. 118:24) On Monday, March 15, 1999, our Lord quietly called our dear and loving mother, grandmother and great-grandmother MARIE KOENE (nee NIEZEN) from her earthly home, to go to His home in glory. Predeceased by her husband, Adrian, in 1989. Children: Adrian & Anne Koene Adrian & Melissa, Arlene & Kevin Murrell (Allison, Andrew) Bryan & Shannon, Julia Pauline & Calvin Verbrugge Helen & Garry Arkema (Rachel), Susan & Chris Guck Coby Koene Hank & Donna Koene Funeral service was held at the Grace Christian Reformed Church, Chatham, Ont., on March 19, 1999. Rev. P. Nicolai officiated. Correspondence address: Coby Koene, 380 Geneva St., St. Catharines, ON L2N 2G7 Peacefully at Norfolk General Hospital on Monday, March 15, 1999, NEELTJE VANDERSCHEE (nee STIGTER) passed away in her 85th year. Beloved wife of the late Arie VanderSchee. To those who knew her, she will be remembered as a special and loving mother, grandmother, aunt (Tante) and friend. Mother of: Wynand & Gail VanderSchee — Calgary, Alta. Jacob & Elisabeth VanderSchee — Orono, Ont. Case & Alice VanderSchee — Delhi, Ont. Ben VanderSchee & Marylou Vermeersch — Delhi, Ont. Harry VanderSchee — Richmond, B.C. Trudy & Sal Di Pasquale — Nelson, B.C. Sylvia & Michael Head — Pickering, Ont. Nancy VanderSchee — South River, Ont. Also loved and cherished by 15 grandchildren and 1 great-grandchild. Funeral service was held at St. Paul's Presbyterian Church, Simcoe, Ont. at 11 a.m. on Monday, March 22, 1999. Donations to World Vision Canada would be appreciated.	BRAMPTON, Ont.: John Knox Christian School is inviting applications for openings in Grade 6-8. Specialties in Phys. Ed., Science and/or Math would be an asset. Please send resume, including a philosophy of Christian education to: Ms. Hilda Roukema John Knox Christian School 82 McLaughlin Road S. Brampton, ON L6Y 2C7 Phone: (905) 451-3236 Fax: (905) 451-3448 BRESLAU, Ont.: Woodland Christian High School invites applications for a full-time teaching position in Mathematics and Physics or Computer Studies. Please send applications or inquiries to: Gary VanArragon, Principal Woodland Christian High School R.R. 1 Breslau, ON N0B 1M0 Phone: (519) 648-2114 Fax: (519) 648-3402 CHATHAM, Ont.: The Chatham Christian Schools provide excellent, Christ-centred education to 375 Kindergarten to OAC students. In September, 1999, we will move into a brand-new multi-million dollar facility. We are currently looking for one intermediate grade teacher (Grade 8) to join our team. Strengths in P.E. or instrumental music will be an asset. Address applications and inquiries to: Rick Klooster Chatham Christian School 72 Tissiman Avenue Chatham, ON N7M 4G5 E-mail: ccs@ciaccess.com Fax: (519) 352-4041 CHATHAM, Ont.: Chatham Christian High School invites applications for possible teaching positions in the following areas: Art, Physical Education, English, Science. The Chatham Christian Schools have enjoyed significant growth over the past few years, and we are now eagerly anticipating moving into a brand new facility in September 1999. Join our team of dedicated Christian teachers and work in a supportive school community. Please address applications to: Mr. John Van Pelt Chatham Christian High School 90 Park Avenue East Chatham, ON N7M 3V4 Phone (519) 352-4591 Fax (519) 352-3476 LONDON, Ont.: London District Christian Secondary School invites applications to fill a position beginning September, 1999. We're looking for a diversified teacher who can help us start an instrumental music program and teach several other areas. We have a wonderful community of students and teachers waiting for you. Interested applicants should send a resume, references and a statement of Christian faith to: Mr. H. Kooy, Principal London District Christian Secondary School 24 Braesyde Avenue London, ON N5W 1V3 Phone: (519) 455-4360 Fax: (519) 455-4364	NEWMARKET, Ont.: Holland Marsh District Christian School near Newmarket, Ontario, has possible openings throughout the grades for the 1999-2000 school year. If you have a strong practical faith and believe in serving God and others in every area of life, and if you are interested in being part of our team in a "growing" environment, please contact: Henry Lise, Principal Phone: (905) 775-3701, Fax: (905) 775-2395 18955 Dufferin St., R.R.#2, Newmarket, ON L3Y 4V9 e-mail: hmdcs@neptune.on.ca; web-site: www.neptune.on.ca/~hmdcs REXDALE (TORONTO), Ont.: Timothy Christian School is accepting applications for a possible junior level position. Please forward a resume including a philosophy of Christian education to: Mrs. C. Jonker Timothy Christian School 28 Elmhurst Drive Rexdale, ON M9W 2J5 Phone: (416) 741-5770 Fax: (416) 741-3359 SARNIA, Ont.: Lambton Christian High School, located in Samia, Ont., requests invitations to apply for possible vacancies in the following areas: French, Art, Mathematics, Computers, the Social Sciences and Physical Education. Please send your resume and a brief statement of your philosophy of education to: The Principal, Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 7H3 Phone: (519) 337-9122 Fax: (519) 337-2541 E-mail: lch@tct.net SARNIA, Ont.: Sarnia Christian School invites applications for possible teaching positions in the intermediate grades. Strengths in French will be considered an asset. Please forward your resume, with a statement of faith and your philosophy of Christian Education to: Pete Weening 1273 Exmouth Street Sarnia, ON N7S 1W9 Phone: (519) 383-7750 Fax: (519) 383-6304 E-mail: scs@tct.net WOODBRIDGE, Ont.: Toronto District Christian High School invites applications for a science (physics, biology) position and an English position. These two full-time positions begin August 1, 1999. Please send resume, credentials and statement of faith to: Ren Siebenga c/o Toronto District Christian High School 377 Woodbridge Avenue Woodbridge, ON L4L 2S8	WELLANDPORT, Ont.: Wellandport Christian School invites applications for 1999-2000 school year for the following positions: • French Instructor 60% position (Grades 4-8) • Classroom teacher 40% position (Primary grade) - both the above are 1 year contracts (maternity leave) - positions can be combined to make one • Possible full-time opening in intermediate grades • Computer or physical education expertise Wellandport Christian School, established over 40 years ago, with a staff of 15 and a student enrollment of 255, is located in the heart of the Niagara Peninsula. Direct enquiries to: W. Thies, Principal Wellandport Christian School 84008 Wellandport, ON L0R 2J0 Phone: (905) 386-6272 Fax: (905) 386-7184 CALGARY, Alta.: Trinity Christian School is looking for a full-time Grade 6 teacher and a Kindergarten teacher for the 1999/2000 school year. TCS is an interdenominational school with 170 students in Kindergarten through Grade 8. Please send resume along with your perspective on Christian education and your statement of faith to: Trinity Christian School #100, 295 Midpark Way SE, Calgary, AB T2X 2A8 Attention: Stan Hielema. Application deadline: April 23, 1999. AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening in our 50% Kindergarten classroom. Applicants should be qualified teachers who clearly demonstrate a love for God and for teaching a classroom of eager young learners. Computer literacy would be considered an asset. Please send a complete resume to: Mrs. Marianne Vangoor Immanuel Christian School 75 Caverly Rd. Aylmer, ON N5H 2P6	LACOMBE, Alta: Lacombe Christian School, approximately 386 students in K-9, located in Central Alberta, invites applications from qualified teachers for a Grade 6 position. Applicants must qualify for Alberta teacher certification. Please send resume to: Martin Folkerts Lacombe Christian School, 5206-58 Street, Lacombe, AB T4L 1G9 Phone: (403) 782-6531, Fax: (403) 782-5760. ABBOTSFORD, BC: Abbotsford Christian School is inviting applications for primary and intermediate positions opening in September 1999 at its Heritage Campus. Applications are also being sought for a full or part-time librarian's position that also opens in September. The Heritage Campus is a K-7 elementary school, enrolling 320 students. Applications may be sent to: Lloyd Den Boer, Principal, Heritage Campus 2884 Mission Highway, Abbotsford, BC V2S 3Y2 Phone: (604) 850-5022 Fax: (604) 859-9995 e-mail: ldenboer@uniserve.com SURREY, B.C.: The Surrey Christian School, operating a primary and middle campus, is inviting applications for possible openings at all levels (Grades K-8). Applicants are asked to send complete resumes including professional training, written recommendations and statement of faith to: Surrey Christian School Att.: Mr. Anthonie Jansen 9115 — 160 Street Surrey, BC V4N 2X7 SMITHERS, B.C.: Bulkley Valley Christian School requires a teacher at the Grade 7 level, preferably with experience in French and/or Music. There is also a possible opening at the lower elementary level. Please contact: John Bronsema, Principal Box 3635 Smithers, BC V0J 2N0 Phone (250) 847-4238 Fax (250) 847-3564



TEACHERS
Do you want to teach in a Christian school in Ontario or PEI? Check out positions with the Ontario Alliance of Christian Schools at www.oacs.org
Updated weekly

LANGLEY CHRISTIAN SCHOOLS

Langley Christian Schools, an interdenominational Christian school system of 700 students, is inviting applications for the following areas:

Elementary Middle (7-8)	- primary teacher - Grade 7 generalist - Grade 8 Math and Science - teaching Vice-Principal responsible for curriculum and leadership
High (9-12)	- 2 or 3 positions — any combination of: Math, Bible, French, English, Science, Business, Choral Music - Learning Assistance position Grades 7 - 12 - possible Librarian for grades 7 - 12 - teaching Vice-Principal position

Forward applications with resum , references and statement of faith to:
Leo Smit, Superintendent
Langley Christian Schools
22702 - 48th Avenue
Langley, B.C. V2Z 2T6
Phone: (604) 533-0839
Fax: (604) 533-0842

Classifieds



Residential Supervisors, Teachers, School Nurse

You are a teacher of math, science, history, or english, an authority on the outdoors, a residential supervisor, or a school nurse. Your peers speak of you as committed, caring, and service-oriented. Challenge is an important part of your life as is a career environment that promotes Christian values.

We are a Christian boarding school for boys in grades 7 through 12, located 70 kilometres west of Edmonton, operated by The Company of The Cross. Our curriculum is provincially accredited and enhanced by an outdoor program that focuses on hiking, snowshowing, dogsledding, and canoeing. Students benefit from a "real-world" education that delivers superior academics, physical and mental strength, positive personal and business ethics, and work /management skills. We challenge boys intellectually, physically, and spiritually while deepening social relationships through community living.

If you are interested in this opportunity, call or send your resume to:

Staff Recruiting Officer
Saint John's School of Alberta
RR #5 Stony Plain, AB T7Z 1X5

Phone: (780) 848-2881
Fax: (780) 848-2395
Email: ckirby@sjsa.ab.ca
Website: www.sjsa.ab.ca

The Niagara Christian
Education Foundation
(a newly created Foundation)
has an opening for a full time

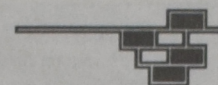
DEVELOPMENT DIRECTOR

whose duties include the promotion of
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We are seeking a person who has a
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skills. This person should also be able to
communicate the need and purpose of the
Foundation.

If you are interested or want more
information about this challenging
position, please send your resumé or
inquiries to:

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EDUCATION FOUNDATION
c/o Theo Meester, Box 299, Smithville,
ON L0R 2A0
Fax: 1-905-957-2599 or
E-mail: theo@meesterinsurance.com



Christian Courier

invites applications for the position of

Editor

Send application and resumé
or request for information to:

Marian Van Til, Managing Editor
c/o Christian Courier
#4 - 261 Martindale Road
St. Catharines, ON L2W 1A1
Tel. (905) 682-8311
Fax (905) 682 8313
e-mail: ccmneditor@aol.com

Apply now for Mennonite Central Committee Canada's
ABORIGINAL NEIGHBOURS SUMMER PROGRAM
(formerly "Native Gardening"). The key activity is
cooperative gardening in reserve or urban settings.
This year's assignments also include assisting local
aboriginal people in construction projects and child
care. Orientation begins May 2. For more information,
please contact MCC immediately at 1-888-622-6337.



Teachers

TERRACE, B.C.: Centennial Christian School invites applications from committed Christian educators to fill openings for the 1999/2000 school year in the following areas:

Intermediate Opening - Grade 5
Learning Assistance - Grades 4-10
Music Grades 1-5 and Band Grades 6-10.

These positions may also involve teaching duties in other areas. Centennial Christian School is an inter-denominational school and currently offers Christian education to approximately 220 students in Kindergarten - Grade 10. The addition of Grades 11 and 12 is being planned. Please send letter of application, resume and other pertinent information to:

Centennial Christian School
Frank Voogd, Principal
3608 Sparks Street
Terrace, BC V8G 2V6
Phone (250) 635-6173
Fax (250) 635-9385



THE BIBLE LEAGUE of Canada Employment Position Available

AREA DIRECTOR FOR ALBERTA/SASKATCHEWAN/MANITOBA
Applications are being accepted by The Bible League of Canada for an Area Director for the provinces of Alberta, Saskatchewan and Manitoba. Responsibilities will include fund raising and sharing the vision of Bible placement worldwide with churches and Christians in these provinces. The successful candidate will have a proven record in communications and fund raising.
(Place of residency will be in the province of Alberta.)

Please submit
your letter of
application and
resume by
April 30, 1999 to

Rev. Paul Filsinger
Director of Ministries
The Bible League of Canada
P.O. Box 5037, Burlington, ON L7R 3Y8
Fax: (905) 319-0484

SMITHVILLE DISTRICT CHRISTIAN HIGH SCHOOL

a growing Christian Secondary School, whose mission it is to
prepare students for a life of service, will have real and potential
vacancies in the following areas:

English, Science

& Special Ed (to cover a leave of absence)

Please send all letters of inquiry and/or letters of application to:

M. Strooboscher, Principal
Smithville District Christian High School
6488 Smithville Road
Smithville, ON L0R 2A0

The Christian Labour Association of Canada

has two possible openings as the result of growth and expansion plans.
We invite male and female applicants for the position of:

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CLAC offers this challenging career opportunity by undertaking to train
the successful applicants in labour relations and workplace representation
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to deal effectively with conflict situations.

One of the possible openings concerns our Chatham, ON, office. The
other may involve eventual placement in Winnipeg, MN, after an initial
training period in one of our offices in either Surrey, BC, Calgary or
Edmonton, AB, or Grimsby, Mississauga or Chatham, ON.

The letter of application, together with your resume and references, is to
be addressed to:

Ed Grootenboer, Executive Director
5920 Atlantic Drive
Mississauga, ON L4W 1N6
Phone: (905) 670-7383
Fax: (905) 670-8416
email: egrootenboer@clac.ca



Successful applicants will be required to sign CLAC's Code of Conduct as a condition
of employment. All applications will be held in confidence. CLAC provides a
competitive salary and excellent benefits.



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Contact:

R. Vander Ploeg Secy/Treas.
37 Brick Pond Lane
Woodstock, ON N4V 1G1
Phone: (519) 539-2117

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FULL TIME YOUTH PASTOR POSITION

Active Youth ministry looking for strong leadership for Junior, Senior, and Young Adult programs. **Consistory and parents seeking direction for young people; outreach to youth in the community a possibility; a warm and growing relationship with Jesus Christ a necessity.** Musical appreciation and ability would be an asset.

If you see yourself meeting these needs in a growing rural congregation of 100 families and have academic qualifications and/or experience to make it all happen, then we would be pleased to hear from you! Send your profile to **First CRC, 3902 Heritage Drive, Taber, AB T1G 1A2**. For a church profile or if you have any questions contact us by phone (403) 223-2331, fax (403) 223-0791, or e-mail **Pastor Mike Vandyk, mvandyk@telusplanet.net**

**Fruitland Christian Reformed Church
of Stoney Creek, Ontario**

(30-minute drive from Niagara Falls) is seeking a

FULL-TIME PASTOR

with full responsibility for the ministry of the church, beginning May 1, 1999. We are a stable, loving congregation.

A church profile is available upon request.

Please send inquiries and resumes to:

Jack De Gelder, 4 Brajer Court, Stoney Creek, ON L8G 4G9

or call Search Committee Chairman **John Bergshoeff** at (905) 945-5819.

Church e-mail: **AK496@hwcnc.org**

PASTOR

Houston Chr. Ref. Church in beautiful northwest **British Columbia** is seeking a **full-time pastor** to provide sound biblical preaching, ministry to youth and pastoral care. The church membership stands at 67 families; which translates into 169 professing members and 154 non-professing or baptized members. Please send a copy of your profile. A church profile is available upon request. For more information please contact: **Rick Delau, Search Committee, Houston Chr. Ref. Church, Box 6, Houston, BC V0J 1Z0. Phone: (250) 845-7756/Fax: (250) 845-7578.**

"MIRRORING CHRIST, EMBRACING ALL"

Maple Ridge Christian Reformed Church, in scenic south-west British Columbia, is seeking two new staff persons to help its members move in a new direction of focussed outreach and discipleship.

**ASSOCIATE
PASTOR**

Are you a motivating leader of leaders, able to work in the areas of youth and small groups? Do you have a passion for the lost? Are you able to assist in preaching? If so, we are interested in you.

**ASSOCIATE
MUSIC
DIRECTOR**

Do you have a heart for worship and a love of music that you can instill in others? Are you able to give direction to a variety of worship teams? Do you have strong musical skills? If so, we are interested in you. (part time position)

A church profile, including our recently adopted **Purpose and Vision Statements and Core Ministry Values**, and job descriptions are available from:

**Kathy Smith, Search Committee
Maple Ridge CRC
20245 Dewdney Trunk Rd.
Maple Ridge, BC V2X 3C9**

**Phone and fax:
(604) 465-8436
e-mail:
bkssmith@bc.sympatico.ca**

Personal

Retired farmer in southern Ontario looking for a **housekeeper companion**. Send letters to File #2691, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Christian Widower, 40 yr. old, non-smoker, non-drinker, **would like to meet Christian lady** who loves children and the good things in life. Send letters to File #2689, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Widower, age 72, hobbies: cooking, listening to music, shopping and visiting, looking for a friendly, good-humored lady companion in south-western Ontario. Please send letter to File #2690, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Church News

Christian Reformed Church:

Call accepted to Faith Christian Reformed Church, Burlington, Ont. By Rev. Kevin De Raaf of First Christian Reformed Church, Owen Sound, Ont.

Pastor Retires: Rev. Harry A. VanderWindt, pastor at the Fruitland Christian Reformed Church of Stoney Creek, Ont., will retire from full-time ministry effective April 30, 1999. The farewell service is scheduled for **Sunday morning, April 25, 1999.**

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THE KING'S UNIVERSITY COLLEGE
Christian University Education

Director of Interdisciplinary Studies

The King's University College, a Christian liberal arts college offering 3- and 4-year B.A. and B.Sc. degrees and a 2-year after-degree B.Ed., invites applications for a half-time, tenure-track position as **Director of Interdisciplinary Studies**. The successful candidate will have a Ph.D. and demonstrate credentials and experience in interdisciplinary program development and course delivery, administrative ability, and a commitment to an integrated Christian approach to undergraduate, liberal arts education.

This crucial position involves organizing semi-annual, interdisciplinary, all-college conferences dealing with foundational issues, and promoting interdisciplinary initiatives among faculty. The position is projected, subject to enrollment, to grow to full-time within three years, when the person would assume additional normal teaching and research duties in one of the disciplines in the current curriculum.

Preference will be given to candidates with degrees in history, theology, education, political science, economics, or business. Research is required of all faculty. Support of the University College's Christian Statement of Faith and Mission Statement is required. In accordance with Canadian immigration regulations, this advertisement is addressed first to Canadian citizens and permanent residents. The College encourages all qualified female and male applicants to apply, including visible minorities. **Deadline: May 15, 1999.**

Starting date: July 1, 1999. Starting half-time salary: \$18,300 and up with generous benefit plan.

Send application letter, curriculum vitae, copies of transcripts, and three letters of reference to

Dr. S. Keith Ward, Vice President Academic

The King's University College

9125 - 50 St., Edmonton, AB T6B 2H3

Phone: (780) 465-8304

e-mail: skward@kingsu.ab.ca Web: www.kingsu.ab.ca

DIRECTOR OF FIELD EDUCATION

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Applicants, address inquiries to:

**Office of the President
Calvin Theological Seminary
3233 Burton Street S.E.
Grand Rapids, MI USA
49546-4387**

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Application deadline: April 30, 1999



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Events/Classifieds

Calendar of Events

Items appearing in this column are run free of charge when they accompany a paid advertisement for the same event. The charge otherwise is \$7.50 per line, or \$2.50 per 1/2 line, per insertion.

- Apr. 8** Christian School Science Fair, The Magic of Molecules, Redeemer College, **Ancaster**, Ont., Thurs., 7:30 p.m. See ad. (#)
- Apr. 9** Christian School Science Fair, Open House for Exhibition of Projects, Redeemer College, **Ancaster**, Ont., Thurs., noon - 7 p.m. See ad. (#)
- Apr. 9** Calvin College Campus Choir, Grace CRC, 255 Tweedsmuir Ave. W., **Chatham**, Ont., Friday, 7:30 pm (#)
- Apr. 10** Calvin College Campus Choir, Mountainview CRC, 275 Main St. E., **Grimsby**, Ont., Saturday, 7:30 pm (#)
- Apr. 10** Spring Concert by the choirs & band of the Ontario Christian Music Assembly under the direction of Leendert Kooij. St. Thomas Anglican Church, **St. Catharines**, Ont., at 8 p.m. Tickets: Adults \$10, Students \$6. Children under 12: free. Ticket information: Henk Voordouw (905) 684-8857.
- Apr. 10** Hosanna Choir, Knox Presbyterian Church, 142 Ontario St., **Stratford**, Ont., Saturday, 7:30 p.m. Freewill offering for Stratford Christian School. (#)
- Apr. 14** Mattaniah Male Choir, Central United Church, 32 Riddell, **Woodstock**, Ont., Wednesday, 8 p.m. Admission at the door. (#)
- Apr. 17** Spring Concert by the choirs & band of the Ontario Christian Music Assembly under the direction of Leendert Kooij. St. Johns United Church (Victoria St. E.), **Alliston**, Ont., at 8 p.m. Tickets: Adults \$10, Students \$6. Children under 12: free. Ticket information: (760) 435-6522.
- Apr. 17** Hosanna Choir, CD recording of well-known Psalms/Hymns, Central Presbyterian Church (Caroline/Charlton), **Hamilton**, Ont., 7 p.m. Open to anyone 16 and over. Free Admission. (#)
- Apr. 21** Mattaniah Male Choir, Wellandport Orthodox Reformed Church, **Wellandport**, Ont., 8 p.m. Admission at the door. (#)
- Apr. 23** Hosanna Choir, Central Presbyterian Church, **Hamilton**, Ont., 8 p.m. Admission at the door. (#)
- Apr. 24** Mattaniah Male Choir, CD recording of male congregational singing, Central Presbyterian Church (Caroline/Charlton) in **Hamilton**, Ont., 7 p.m. Free Admission. Open to men ages 16 and over. (#)
- Apr. 24** Ancaster CRC presents Celebration of Music featuring the choir, soloist, organ and piano duets, a youth brass ensemble plus audience participation, Ancaster CRC on Hwy. 53 E., **Ancaster**, Ont., 8 p.m. Free will offering, Info (905) 648-2323.
- May 2** Dutch Service. Rev. Ralph Koops, **Ancaster**, Ont., 3 p.m.

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Saturday, April 10, 7:30 p.m. Mountainview Christian Reformed Church
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THURSDAY, APRIL 8, 1999, 7:30 p.m.
The Magic of Molecules

with Dr. David Humphreys, professor emeritus of chemistry from McMaster University
Take in this fabulous show of chemical reactions in the Redeemer Auditorium

FRIDAY, APRIL 9, 1999 from noon to 7 p.m.

Open House for Exhibition of Projects

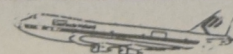
Students from Grade 7 and 8 from over 40 Christian schools across the province display their science fair projects at Redeemer College



The Science Fair is sponsored by Redeemer College, Natural Sciences and Mathematics Division
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Jul 01, 05, 08, 12	759	699	599
Jul 15, 19, 22, 26, 29	799	739	599
Aug 02, 05, 09, 12	799	739	599
Aug 16, 19, 23, 26, 30	759	699	599
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News

British scheme to match homeless with houses could be exported

Alan Doerksen

ST. CATHARINES, Ont. — In England, there are 750,000 empty homes, which exist alongside hundreds of thousands of homeless people, reports the Homeless People's Network, an online information agency. British activists are looking for ways to put these homes and people together. Ron Gray, the leader of Canada's Christian Heritage Party (CHP), likes the concept but has other ideas which he says can help solve Canada's homelessness crisis.

According to Homeless People's Network, British campaigners have unveiled a battle plan to fill England's 750,000 empty homes. The activists aim to:

- * Reduce homelessness;
- * Halt the growth of inner-city ghost towns;
- * Stop green space from being eaten away by new housing development;
- * Identify empty homes;
- * Put pressure on owners to fill them;
- * Encourage local authorities to bring empty council-owned properties back into use.

Homeless people's organizations, environmental activists and church groups are among those participating in the campaign co-ordinated by the Empty Homes Agency, a charity funded in part by England's Department of the Environment and the National Lottery.

Empty Homes Agency chief executive Ashley Horsey describes the current situation as a "scandal."

"With 250,000 homes standing empty for more than a year, and more than 100,000 households accepted as homeless each year, it is a national disgrace that half of the local authorities in England do not have a credible program for putting this wasted resource to use," he says.

Horsey said the campaign was "calling up on people to do whatever they think is necessary to get the message through to elected representatives." He said while the campaign did not actively advocate the squatting of empty properties, it would not oppose it where it seemed appropriate.

Horsey acknowledged that some of the properties might be empty because they were in run-down areas where people do not want to live. "There will be specific issues relevant to local

areas. However, it is all too easy for people to throw up their hands in horror and say there is nothing we can do." He cited examples in city centres including Liverpool, Manchester and Newcastle, which have seen successes in using formerly unwanted buildings to meet housing needs. "Over the past five years, we have worked with local authorities and other organizations to fill 150,000 empty homes," he says.

Bashing down barriers

Ron Gray is familiar with the British campaign and told CC: "I understand that most of the homes to be filled are 'council flats': mu-

causes.

Gray sees Canada's homelessness problem as having several possible roots. "In general," he asserts, "most homelessness has been caused by the intervention of left-wing 'do-gooders' who in the late 1970s and early 1980s actually launched a number of court cases to assert the rights of mental patients to be 'de-institutionalized' and 're-integrated with the community' — which sounded wonderful. But many of the affected people were unable to maintain themselves, and wound up being evicted, and could not find other accommodation. They wound up on the streets...."



nicipally owned but vacant housing. In many cases, the homeless have not been put into this housing because, for various reasons, they have not qualified for assistance. However, there are also vacant privately owned houses which some social activists have demanded should be used to alleviate homelessness."

Commenting on the plan to match homeless people with houses, Gray observes, "The move to overcome bureaucracy is, I suppose, commendable; although one reason there are vacant 'council flats' is because the record of public housing, there and in North America, has generally been a dismal failure. The idea of expropriating privately owned housing for such purposes is more troubling."

Gray thinks the British plan could be made to work in Canada, but asserts that his party, the CHP, has better alternatives. He feels that the answer to dealing with homelessness is not to expropriate private homes and put people in them; it is to go back to the root

causes to stay home and raise their own children.

"From surveys and statistics we have reviewed, we estimate 1.5 to two million families would take advantage of this. The cost would be about the same as the present pay-out of EI benefits; it would open about 1.5 million existing jobs, mostly entry-level positions (which would have the greatest impact, therefore, on youth unemployment). That's about the same number as the number of unemployed in Canada right now."

According to Gray, the benefits of this plan would include:

- * Providing better care for children, which would result in "social peace and [fewer] problems with crime, substance abuse, etc. for decades to come."
- * Eliminating the need for "the Liberals' national daycare scheme, which threatens to impose a further \$5 billion tax burden on families."
- * Strengthening families, which are "the bedrock of our society and our civilization," and thus improving communities and neighborhoods.
- * Enabling many now-homeless people to find decent shelter.

Expandable houses

Another plan the CHP has proposed to solve is to change the National Building Codes to allow for construction of low-cost 'starter' homes which would contain the core facilities necessary to allow the house to grow as the family grows. This would make low-cost home ownership easier, which would ease the pressure on rental housing.

Gray believes there are many empty homes in Canada. He says, "They are empty because people are unable to sell them, or unwilling to advertise them for rental, because restrictions on the rights of landlords to choose their tenants have made them frightened of making their homes openly available. Nevertheless, the government cannot take their homes for public use, without proper expropriation proceedings, which requires first showing a compelling public need, and then paying fair market value. It's not a good idea for the government to become a major player in the housing market." But, he says, "There is a role for the church here: to buy vacant housing and make it available for use by those who need it."

News Digest

Mall ministry

ST. CHARLES, Ill. (Religion Today) — Workers at an Illinois mall have their own pastor. Robert Griffith is the self-appointed preacher at Charlestown Mall in suburban Chicago. He founded Mall Ministries, setting up a makeshift church in a vacant store, *The Washington Post* said. Salespeople and store managers arrive at the church half an hour before their stores open, holding hands and praying for God's blessings to counteract the stresses of retail life.

When there are no vacant stores, Griffith walks the mall, stopping in to talk with employees. Griffith, 38, former district manager of a woman's retail clothing chain, receives a small salary from a Baptist group.

Wild boars crash parties

AUPS, France (AP) — A decade ago, too much hunting of wild boars in southern France caused a population crash, reports the Associated Press. So hunters sent domestic sows into the woods to breed with the boars. The hybrid animals breed much faster and, unlike wild boars, hunt truffles, according to the people of Aups, a mountain town north of St. Tropez. There are reports of the animals charging an electric fence and knocking it over before it stops them. Others have dug craters in gardens, or have showed up at parties and swimming pools uninvited.

Homeless days at school

SHOREVIEW, Minn. (Religion Today) — "Homeless" days at a Minnesota school gave students a taste of the real thing. Seventh-graders who arrived in their classrooms at St. Odilia School in Shoreview one morning were told they had been "evicted" from their lockers and had to carry their books around all day, the *National Catholic Reporter* said.

Students spent hours standing in lines and completing complex forms to apply for assistance and move into a homeless shelter. Students who chose shorter lines were sorry they did; when their turns came they found that the "processor" spoke only Spanish or was a nit-picker who made them redo their work. The point was to illustrate how poverty dehumanizes people, a teacher said.